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THE WORKS

OF

THE REV. EDWARD BICKERSTETH,

RECTOR OF WATTON, HERTS.

VOL. XI.

THE RESTORATION OF THE JEWS.

NEW YORK:
ROBERT CARTER & BROTHERS,
285 BROADWAY.
1855.

PREFACE.

The Author has been led by degrees to this publication. Having been called from time to time by his brethren in different parts of the country to plead the duty of missionary exertions in behalf of the Jews, his mind was more and more led to consider the scriptural character of that Christian duty in connection with the future state of the Jews. Hence also a part of this volume has already appeared in print; several of the discourses which were preached in London, Edinburgh, and Dublin, having been published in those cities after they were preached.

The Introductory Remarks, and the Discourses on the Perseverance of Christ, the Last Tribulation of the Jews, the Redeemer's coming from the heavenly Zion, Zion shining with the glory of the Lord, and the effect of Zion's Blessedness on the World, with the closing Appendix, he now for the first time publishes from the press.

The Author preferred on the whole leaving the subject in the original form of sermons, as they were preached in different parts of the kingdom, to preparing a distinct treatise on the subject. The reader is thus more practically directed to the chief seat of the particular doctrine illustrated, and to its great evidence. It may have occasioned some repetition, but it presents the truth in a more devotional and quickening way to the reader's attention,

and will perhaps be more interesting to such as may have heard the sermons from the pulpit.

The present very peculiar situation of the land of Judea, and of the Jewish nation, has led to the hope that this publication may be seasonable and useful in directing the attention of Christians to the scriptural statements, so full of large and rich hope, as to the future condition of this remarkable people. The Author trusts that he may have so confirmed the doctrine of their restoration by the gathering together of the Divine testimony upon it, that the faith of his fellow-Christians in it may be strengthened, and the volume of believing prayer ascending to heaven in their behalf be increased and enlarged.

But it is not merely this issue that he seeks. The begun restoration of Israel may in a short time be a fact instead of a prophecy, and decide by a fulfilment the true principle of interpretation of prophecy ; but that fact is to us of chief and primary importance from its close and intimate connection, as will be seen, with other yet more important events. It is the warning voice to Christendom of the near approach of those events, preparation for which is one great end of all Christian doctrine and instruction. God seems to be graciously recompensing the love of the British churches in England, Scotland, and Ireland, in attending to the Jews, by giving us fuller and more comprehensive views of Divine truth concerning our own state, and hence more preparation of mind for what is before the Gentile churches. None indeed can attend to any Christian duty, and especially to one so brought before us as this is in the word of God, without many collateral blessings.

The interest which the Established Church of Ireland has taken in the Jewish cause has also been, to the Author's own knowledge, on personal visits in Ireland, highly exemplary. Amidst all the difficulties of faithful ministers in Ireland, this cause has so maintained its hold on their affections, that £2000 is yearly contributed by our sister church in Ireland for the conversion of Israel.

The vigorous efforts made in favour of the Jewish nation by the General assembly of the Church of Scotland, notwithstanding the peculiar difficulties of that church at the present moment, calls also for the gratitude and imitation of Protestant churches every where. When assisting at the formation of an Auxiliary to the London Jews' Society at Edinburgh, in May, 1839, the Author stated, what he still deeply feels, that "the Jews' Society was specially also interesting, as a point of union now, through the late delightful movement in the General Assembly in sending a deputation to the Jews, between the two sister churches of England and Scotland. I cannot in the least sympathise with those high-minded boastings which lead men of either communion to glory over any who, amidst manifest infirmities even, may yet truly love our Lord Jesus Christ. I speak, I believe, the sentiments of a large and devoted part of the Church of England, as well as of Scotland, that, however we may give a preference to our respective church constitutions, we see that ministers of either church, who are faithfully preaching Christ and seeking his glory, are both on the one foundation, and brother ministers in the one Church of our one Head and common Saviour the Lord Jesus Christ. We feel also that we are called in this day to a common conflict with his enemies, and desire to stand together and contend with one spirit against Socinians and Papists, and all the spiritual foes of our Lord Jesus Christ, to maintain the purity of the glorious Gospel of the Grace of God. Our one object should be not to magnify ourselves, nor to exalt even our respective churches, but to magnify our one Lord and Saviour, lay the crown at his feet, and rejoice in the thought that he shall bear all the glory."

The author submits the scriptural subject of the restoration of the Jews to their own land to the consideration of his brethren in the ministry and of his fellow-Christians. He believes it to be not only a scriptural, but also a practical and seasonable doctrine for the edification of the church. He earnestly prays to our heavenly Father

to grant that the Holy Spirit, whose office it is to guide into all truth and to shew us things to come, may be largely imparted to all in their fulfilling the plain direction to take heed to the sure word of prophecy.

EDWARD BICKERSTETH.

Watton Rectory, Herts,
February 1, 1841.

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PRINCETON
THEOLOGICAL
SEMINARY.

INTRODUCTORY REMARKS,

ON THE SCRIPTURAL EVIDENCE FOR THE FUTURE RESTORATION OF THE JEWS, ON SOME OF THE PRESENT REMARKABLE CIRCUMSTANCES CONCERNING THEM, AND THE PRACTICAL LESSONS WHICH GOD'S DEALINGS WITH THEM TEACHES.

Of all the nations of the earth, the Jewish nation has unquestionably been the largest blessing to the human race. However much any nation may have been indebted to other nations, for arts and for science, for genius and for eloquence, for taste and for civilization, for riches or for jurisprudence, to the Jews all nations are indebted for a better light than the wisest of the heathens ever could discern, or the most enlightened of their philosophers ever did or could bestow. Full divine knowledge on that which most nearly concerns us, respecting our Maker or ourselves, our duty now and our happiness for ever, and that spiritual light which the most favoured human beings enjoy at the present moment, God has vouchsafed to bestow through Jewish prophets, Jewish evangelists, and Jewish apostles. Our Lord himself, according to the flesh, was born of a Jewish mother, and lived, and suffered, and wrought his mighty miracles, and died and rose again in Judea. Our daily spiritual food, and our richest inheritance of blessing came through this nation. Those churches which first adorned Christianity with unequalled piety and beauty, sprung up in Judea; and, through their lively faith and ardent love, the gospel of Christ speedily spread through the Roman empire, and so has reached every Christian land and every Christian heart.

But how changed is this nation now! How low have

the Jews sunk in every land! "The precious sons of Zion, comparable to fine gold, how are they esteemed as earthern pitchers, the work of the hands of the potter!" Lam. iv. 2. Instead of giving light to others, they themselves are sunk into gross darkness, and need to receive light from the descendants of those to whom their forefathers once gave it. They still remain in the hardness of self-righteousness and unbelief, rejecting their true, their only, and hereafter their universally to be owned, honoured, and beloved Messiah.

Yet they are preserved in their distinctness; they are still witnesses for inestimably precious truths; they maintain a persevering hope of a coming Saviour; there is a perceptible and unusual movement among them; there is a growing interest spreading through the nations of the earth concerning them; what then is to be their future state? Has God stores of mercy in reserve for them, and even larger blessings for the world, than have ever yet been received by it, through them.

Our great and glorious God claims it as his own prerogative to foreshew things to come; "who as I, shall call and shall declare it, and set it in order for me, since I appointed the ancient people? And the things that are coming, and shall come, let them shew unto them." Isaiah xliv. 7. We can therefore know future events with absolute certainty, only as God has revealed them in his own word.

But the history of Abraham and his posterity has from the first call of Abraham been foretold and revealed, and it has been gradually accomplishing from the beginning. Nearly 4000 years since, the promise was given; "I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee, and in thee shall all the families of the earth be blessed," Gen. xii. 1—3. We have here outward mercies, inward happiness, true glory, overflowing usefulness, blessedness of friends, victory over enemies, and finally triumphant love in universal blessedness through his seed, secured by God's promise to Abraham and his posterity.

Shortly afterwards Abraham was called to survey the land of Canaan, and it was promised to him in these words, "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever. "Gen. xiii. 14, 15. The promise was renewed, and confirmed to Isaac and Jacob. Gen. xvii. 4—16; xxii. 15—18; xxvi. 3, 4; xxviii. 13—15. The extent of the land is more explicitly stated in the words, "Unto thy seed have I given this land, from the river of Egypt unto the great river the river Euphrates." Gen. xv. 18.

These promises, in their plain and obvious meaning, convey a perpetual possession of this land to this nation. Yet hitherto the actual possession by the children of Abraham has been very partial and interrupted. Even in the reign of Solomon there does not appear to have been that full possession and sovereignty of the whole which the promises lead us to expect. And history shews us that for 1800 years, the Jews have been driven from this land, and scattered over the face of the earth; but they are so marvellously preserved in their distinctness, in the midst of the nations, that the literal fulfilment of the prophecy is to this day a possibility, and their present state is, in the providence of God such as to make it a probability in the eyes of men in general.

The original promises are confirmed and enlarged in a great variety of forms in subsequent parts of the Holy Scriptures. Prophecies which describe literally their present dispersion and degradation, then promise their future restoration and glory; thus making the dispersion the pledge and assurance of the restoration.

There have been different systems of interpretation of these prophecies in the Christian church. Some would view them as already literally fulfilled; or explain them in a figurative and mystical sense. Others, fully agreeing that true believers have, through Christ, a real interest in every spiritual and eternal blessing promised in the Old

Testament, and that the New Testament justifies us in a spiritual application of some of the Old Testament prophecies to the Christian church, believe also that there will be yet an exact literal accomplishment to the Jewish nation of the promises made to them. This is the view here maintained.

Though many Christian commentators of real and deep piety, with much learning also, have laboured to set aside the future literal fulfilment of the prophecies foretelling the restoration of the Jews, yet the general voice of the church in past ages has been in favour both of their conversion and restoration, as clearly foretold in the word of God.*

The object of these introductory remarks is to establish the view of a future literal restoration. In order to this, we will notice, (1.) The general principle of interpretation ; (2.) Some plain predictions promising their restoration ; (3.) The objections sometimes made to this doctrine ; (4.) The situation of the ten tribes : (5.) The difficulties in the way of our faith ; (6.) Their history when restored ; (7.) Some particulars respecting the present circumstances of the Jews ; and (8.) The practical use of the doctrine. May our heavenly Father guide both the author and the reader into his own truth !

1. THE GENERAL PRINCIPLE OF INTERPRETATION.

In considering the general principle of interpretation, it is on this subject important not to lose sight of the circum-

* It would not have been difficult to have accumulated here testimonies from all ages. Fathers and their successors, Protestants, Reformers of different countries, Puritans, Church of England writers, and Dissenters, and men of vast variety of opinions on other parts of Christian theology, who have agreed in expounding the prophecies of the Old Testament as declaring a yet future national conversion and restoration of the Jews ; but let us rest on the simple and full testimony of scripture. Let the reader's faith be in God's word, and not in man's. My friend, Mr. Brooks, in his valuable work entitled, " Elements of Prophetical interpretation," has brought together much of this voice of the church. Bishop Prideaux states, "Astruunt hoc, inter Patres, Origines, Chrysostomus, Ambrosius, Hieronymus, et e recentioribus quam plurimi, qui alias inter se in nimium multis digladiantur."

stances in which the prophets delivered their predictions. The times of the prophets may help us in forming a judgment of the past or future fulfilment of the prophecy. *Jonah* and *Amos*, and perhaps *Hosea* and *Joel*, prophesied before the captivity of ISRAEL. *Isaiah* chiefly delivered his prophecies after that captivity, as in part did *Micah;* and all the rest of the prophets delivered their prophecies wholly after the captivity of ISRAEL.

Jeremiah, *Nahum*, *Habakkuk*, *Zephaniah*, *Ezekiel*, *Daniel*, and *Obadiah* delivered theirs just previous to or at the time of the captivity of JUDAH.

Haggai and *Zechariah* prophesied after the return of Judah and Benjamin, in the times of Ezra and Nehemiah.

Malachi, delivered his at a considerably later period, when the Jews had for some time been settled on their return. He describes their state thus: "Judah hath dealt treacherously, and an abomination is committed in Jerusalem," (Mal. iii. 11,) and states their rejection, with the exception of the remnant that should abide his coming, in the day of the Lord, on account of their sins.

The desolation then of ISRAEL was the palpable object before some of the chief prophets; and it was their captivity, and the threatening of that to come in Babylon (Isaiah xxxix. 6,) which gave occasion to many of the inspired expressions of those glowing predictions of restoration and future glory, with which the Old Testament prophecies, and especially those of Isaiah, abound. Hence there might justly be gathered from them a favourable hope of the restoration of the ten tribes.

But the following table, though the differences of opinion on the dates are numerous, and exact accuracy is not aimed at, as indeed it is not attainable, may assist the reader in gaining a general impression of the connection of the prophecies with the captivities of the Jews, and the restoration of Judah and Benjamin. The dates which the prophets (who mention the names of the kings in whose reigns they prophecied) themselves give, furnish the surest guide; and minute accuracy is not very material.

TABLE OF THE TIMES OF THE PROPHETS AND THE CAPTIVITIES.

Yrs. b. Christ	*Prophets.*	*Duration of the larger Prophecies.*	*Duties relating to the Captivities and Restoration.*
862	*Jonah*		[Jonah, Hosea, and Amos were prophets of Israel; the remainder were prophets of Judah.]
787	*Amos* 26	Amos	
763	*Hosea* 40	Hosea	
761			
759	Isaiah 48	Isaiah	
757	Joel		
754	Micah 40	Micah	
740	.....	.....	740 Tilgath Pileser invades ISRAEL. 1 Chron. v. 26. 2 Kings xv. 29.
728	....	.....	728 Salmaneser makes the king tributary, 2 Kings xvii. 3.
725	.....	.....	725 Salmaneser invades Israel. 2 Kings xvii. 4; xviii. 9.
723	.....	.....	
721	.....	.....	721 Salmaneser takes Samaria and carries Israel captive. 2 Kings xvii. 6.
714	.....	.....	
713	Nahum	.....	713 Sennacherib invades Judah. 2 Kings xviii. 13—16.
712	....	.....	712 Sennacherib's army destroyed. 2 Kings xviii. xix.
711	.....	.....	
677	.....	.....	677 Completion of Israel's captivity by Esarhaddon. Is. vii. 8. 2 Kg. xvii. 24
640	Zephaniah	.....	677 Manasseh king of JUDAH carried captive. 2 Chron. xxx. 11.
617	Jeremiah 31	Jeremiah	
607	Habakkuk	.....	
606	.....	.....	606 Nebuchadnezzar invades Judea. 2 Kings xxiv. Dan. i.
604	Daniel 70	Daniel	
599	.....	.....	599 Jeconiah carried captive. 2 Kings xxiv. 8—16.
594	Ezekiel 22	Ezek.	
588	Obadiah	.....	588 Nebuchadnezzar takes Jerusalem. 2 Kings xxv.
586	.....	.....	
584	.....	.....	584 Remnant carried captive by Nebuzaradan. Jer. lii. 30.
572	.....	.....	
536	.....	.....	536 Cyprus proclaims liberty to the captive Jews. Ezra i.
534	.....	.....	
521	Hag. & Zech.	.....	
518	.....	.....	518 Decree of Darius in favour of the Jews. Ezra v.
457	.....	.....	457 Ezra's Commission. Ezra vii.
445	.....	.....	445 Nehemiah's Commission. Neh. i—v.
397	Malachi	.....	

It will be seen, from this table, that there were various steps in the restoration of the two tribes from captivity, and different returns of the Jews from Babylon (Ezra i—vii.), under Zerubbabel (Ezra, ii. 1), and under Ezra vii. 7 ; viii. and some of the ten tribes returned at those times. Samaria was chiefly peopled by foreigners (2 Kings xvii. 23, 24) ; yet it is probable that many Israelites did gradually return afterwards (1 Chron, ix. 3), and were spread over Galilee, as well as Judea, in the time of our Lord ; among the Samaritans themselves were not improbably intermingled remnants of the ten tribes ; so that Samaria gradually acquired some knowledge of divine truth.

From these facts, many have thought that this partial return was the whole literal fulfilment of the glowing promises of the Old Testament that is to be expected, and have adopted as a principle of interpretation, that the LANGUAGE OF THE SCRIPTURES is hyperbolical, or FULL OF strong and lively figures and EASTERN IMAGERY, SO AS, WITHOUT GREAT CAUTION, to mislead us, and to MAKE US OVERLOOK THE ACTUAL FULFILMENT.

The return of Judah and Benjamin was indeed a fulfilment of some explicit prophecies, respecting those two tribes and the parts of the other tribes carried captive to Babylon. It was also a most merciful preservation of a remnant for great ends ; that the church of God might never fail ; that the promise of the Messiah, to descend from Judah and from David, might be fulfilled, and its fulfilment be distinctly discerned, and that the primitive church might arise in Judea, and go forth to bless the Gentiles.

But when we compare the general predictions of restoration with the supposed fulfilment, we find it impossible, even with the admission of figurative language, to harmonize them.

The promise of the return of the Jews, (Isa. xliv.—xlvi. after the seventy years captivity (Jer. xxix. 1—10), was specifically given to those whom Nebuchadnezzar carried captive from Jerusalem. It was exactly and literally

fulfilled. Dan. ix. 2, 2 Chron xxxvi. 20—23. But their state, on their return, was so humbled and afflicted, or so struggling in severe conflicts, as almost to preclude mistakes, as to there being no literal fulfilment of the larger promises. So far from the glory being greater than before, many things were wanting. After Malachi, the gift of prophecy was withdrawn. There were no Urim or Thummin, no Shechinah, no lengthened independence, and none of the family of David on the throne. So far from being *all righteous*, though there was a remnant that feared God, the general state of the restored Jews was corrupt and self-righteous, as we learn from Malachi. Nehemiah explicitly says, "Behold we are servants this day : the kings whom thou hast set over us have dominion over our bodies." Neh. ix. 36, 37. They were subject first to the Persians, then to the Grecians, and then to the Romans. (See Ezra, Nehemiah, 1 Maccabees, and John xix. 15.) Though when in subjection they had seasons of tranquillity and favour ; and in the times of the Maccabees prodigies of valour were wrought, and extraordinary faithfulness was manifested, and considerable independence was attained, yet it is abundantly clear that there was nothing that realized that righteousness, and peace, and national preeminence and glory which have been predicted : "a little reviving in bondage " (Ezra ix. 8, 9.) was not the promised glory. "When the Lord shall build up Zion, he shall appear in his glory." Psalm cii. 16. And this was not fulfilled at their return. The glory of the latter house has yet to be revealed, (Compare Haggai ii. 6—9 ; and Heb. xii. 26.) There has been no time in their history since the prophecies were given (making full allowance for figurative language) really corresponding to the plain and explicit predictions of universal righteousness and blessedness given in the Old Testament.

Indeed the whole time that the Jews have possessed the land from their entrance into it, to the final captivity by Nebuchadnezzer, was, according to the ordinary chronology, 867 years ; and if Mr. Clinton's number of the inter-

val of the Judges be adopted, 1000 years. About 600 more years will take in the period from the restoration from Babylon to the Roman captivity. View this in connection with the promises of the continued, peaceful, uninterrupted and everlasting possession foretold in the prophecies, and see the force of the prayer God himself puts into the lips of his people : "Return for thy servant's sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while. Our adversaries have trodden down thy sanctuary." Isaiah lxiii. 17, 18.

It is true that it is asserted (Josh. xxi. 43), "the Lord gave unto Israel all the land which he sware to give unto their fathers ; and they possessed it, and dwelt therein ; and the Lord gave them rest round about, according to all that he sware unto their fathers ; there failed not aught of any good thing which the Lord had spoken unto the house of Israel, all came to pass." Large as these words are, it is clear that several parts of the promises to Abraham, Isaac, and Jacob were not then fulfilled. The promise for instance, "in thy seed shall all the nations of the earth be blessed," remained then unfulfilled ; and in the very next book of Judges we have details of conflicts with unsubdued inhabitants of the land. But the triumphant and undisputed possession of the land at that time, was indeed literally and exactly fulfilled.

A similar mode of expression, "There hath not failed one word of all his good promise which he promised by the hand of Moses his servant," occurs 1 Kings viii. 56, on Solomon's dedication of the temple. This was another step onwards toward the complete accomplishment of God's purposes of love to Israel.

Thus God's promises of grace have a growing accomplishment, and are said to be fulfilled at each stage of their accomplishment, which in reality becomes an earnest and pledge of their final completion.

It is admitted then that the two tribes were restored for above 500 years, but the evidence wholly fails as to the full restoration of Israel. Josephus says explicitly,

" There are but two tribes in Asia and Europe subject to the Romans while the ten tribes are beyond the Euphrates till now, and are an immense multitude not to be estimated by numbers." The scriptures and history are silent as to any actual return of the whole of the ten tribes carried into captivity by the Assyrians. Ezra specifically mentions the return of Judah aud Benjamin. Ezra i. 5 ; iv. 1. Though some of Israel (1 Chron. ix. 3. Ezra vi. 16—21. Luke ii. 36) were " the companions of Judah, yet Joseph and the stock of Ephraim his companions," according to the discriminating language of Ezekiel (xxxvii. 16), did not return then to possess their land and remain yet to return.

It is true that the name of Israel, as being the patriarchal and covenant name of the whole nation, was continued and applied to those who did return, (Ezra ii. 2 ; viii. 35.) as we see frequently afterwards ; (Mal. i. 1. Acts xxvi. 7. Romans ix—xi. James i. 1.)* and so a pledge was given of God's continued interest in the whole ; for on this very point we are told " the gifts and calling of God are without repentance." Yet when the prophets enter minutely into the predicted return, they carefully distinguish between the kingdom of Judah and that of Israel. On these general principles then we cannot think that the prophets have used any thing like a turgid or swollen language, but believe that we may still look for a future fulfilment literally of the glowing predictions.

The common mode of interpretation however is rather to relinquish this attempt to establish a literal interpretation, and to rest chiefly upon the figurative or spiritual view of the passage. Those however who do so materially differ in their mode of interpretation. The Roman Catholics would so confine Zion to the Church of Christ, as to

* The expression in James i. 1, εν τη διασπορα seems to shew us that the Holy Spirit even then when parts of the two tribes had returned from Babylon, still viewed large parts of the twelve tribes as not gathered, but in a state of dispersion and scattering; the return from Babylon being but a *little reviving in their bondage.* Ezra ix. 8. Thus Ezek. xxx. 29 was not then fulfilled.

apply all the promised riches and glory to the church of Rome in particular, and by this prove that Rome only is the true church ; and some Protestants have applied the predictions to particular suffering and faithful Protestant churches, and their deliverances from these trials ; and with neither of these private views on prophecy can the author agree. Christians at large of all ages have generally applied the predictions to the true church of Christ and its members ; and in a modified sense, as hereafter shewn, this may be scripturally maintained.

1. Let us first notice, as a general principle of interpretation, that the scriptures are written in a plain and intelligible way, (Prov. viii. 8, 9.) adapted to those to whom they were first addressed and to all ages. WHERE A LITERAL SENSE INVOLVES NO ABSURDITY OR MANIFEST FIGURE, IT IS, IN THE FIRST PLACE, TO BE HELD AS THE TRUE AND RIGHT SENSE, and no farther or deeper meaning should be allowed to shut out this first sense, which must be true, whatever else may further be drawn from it. God means fully, what to the people he addresses he plainly says.* Here is the sure foundation of all Christian faith, and let us not be moved from it. Where the obvious, grammatical and literal meaning is capable of a plain and literal fulfilment, in times past or in times to come, and does not contradict other scriptures, and there is no manifest figure in the words, we must at any rate hold that obvious meaning if we would not reduce all scripture to an uncertainty, and have no sure standing for all our confidence in God's word. Let us ever then take this general principle, as of first importance in our interpretation, and believe accordingly.†

* Mede says, "I cannot be persuaded to forsake the proper and usual import of scripture language, where neither the insinuation of the text itself, nor manifest tokens of allegory, nor the necessity and the nature of the things spoken of (which will bear no other sense) do warrant it. For to do so were to lose all footing of divine testimony, and instead of scripture to believe mine own imaginations." He then applies this principle to Rev. xx. See Works, 770.

† Bishop Horsley's remarks on the mere spiritualizing on the prophecies, in his translation of Hosea, are just, at least in the qualified sense mentioned above :—"A prejudice which for a long time possessed the minds of Christians

2. But with this first principle of interpretation firmly held, we may also SEEK TO OBTAIN FROM THE SCRIPTURES, where the words allow it, a yet fuller meaning, or all that farther light which God in the riches of his wisdom and love may have designed to give to us by them. We need not, on account of the literal meaning, therefore always reject that spiritual application of the prophecies to the church of Christ, which has been so largely held by all Christians from the early ages. While we justly expect a literal fulfilment of plain prophecies, let us not forget there is also a depth and fulness of scripture beyond our first thoughts. We have many reasons to think from their use in the New Testament that there may be, and is, the veiled glory of the spiritual and heavenly kingdom in expressions, the full spiritual meaning of which may be now partially hidden from our view. But let us still hold fast and firmly the solid foundation of all other senses, a literal interpretation fulfilled or to be fulfilled, and be not carried way by our imagination, into forced vague and fanciful speculations, analogies and applications. Provided we do this, such a fuller meaning may not only be a means of bringing forward what is spiritually true and useful, but seems also to be a part of the design of him who so inspired the sacred volume that it might be of varied, extended and

against the literal sense of the prophecies relating to the futnre exaltation of the Jewish nation, gave occasion to a false scheme of interpretation; which, assuming it as a principle, that prophecy under the old dispensation looked forward to nothing beyond the abrogation of the Mosaic ritual, and the dispersion of the Jews by the Romans, either wrested every thing to the history antecedent to that epoch, and generally as nearly as possible to the prophet's times, (as if it were not the gift and business of a prophet to see far before him,) or by figurative interpretations, for the most part forced and unnatural, applied what could not be so wrested, to the Christian church, and rarely to the Christian chnrch on earth, but to the condition of the glorified saints in heaven. This method of exposition, while it prevailed generally, and it is not yet sufficiently exploded, wrapt the writings of all the prophets in tenfold obscurity. It might have been expected that when once the principle was understood to be false, a better system of interpretation would have been immediately adopted. But this has only partially taken place. Amongst ourselves it has long been the persuasion of our best Biblical scholars and ablest divines, that the restoration of the Jews is a principal article of the prophecy, being indeed a principal branch of the great scheme of general redemption." The author cannot enter into Bishop Horsley's sentiments of entirely rejecting the figurative interpretation, though he thinks it to have been abused and perverted when the literal was disregarded.

universal use to his church. It is a partial view of God's plan of conveying truth, to suppose that when the words admit an allegorical or spiritual sense, we need not think there may be also an exact literal sense besides. The past history of the Jews is perfectly true though it is often a type of better things to come. An allegory may rest on a fact, whether that fact has occurred, or be hereafter to occur. The history and the allegory may both be true, and both display the comprehensiveness of divine wisdom.*

Speaking of the enlarged sense of prophecy, Mr. Davison says, "Scripture prophecy is so framed in some of its predictions as to bear a sense directed to two objects; of which structure the predictions concerning the kingdom of David furnish a conspicuous example. The double sense of prophecy is, however, of all things the most remote from fraud or equivocation, and has its ground of reason perfectly clear. For what is it? Not the convenient latitude of two unconnected senses wide of each other, and giving room to a fallacious ambiguity, but the combinations of two related, analogous and harmonising, though diseparate subjects, each clear and definite in itself, implying a two-fold truth in the prescience, and creating an aggravated difficulty, and thereby an accumulated proof, in the completion. So that the double sense of prophecy, in its true idea, is a check upon the pretences of vague and unappropriated prediction rather than a door to admit them." p. 210, 211.

The holy scriptures confirm this view; it is plain to all that the New Testament has revealed to us a spiritual and heavenly Zion and Jerusalem. Gal. iii. 26. Heb. xii. 22. Rev. iii. 12; xiv. 1; xxi. 10. To these the literal and earthly Zion and Jerusalem were the type and emblem,

* The author has much pleasure in referring to his friend Mr. Birks's lecture, in the West Street Chapel lectures, on Israel restored, as to the principles of interpretation. He can by no means confine himself to Bishop Marsh's view of an allegory, as stated in his lectures, or to that given by Mr. Jukes in his principles of prophetic interpretation. It is not a comprehensive view of the whole system of the Bible.

introductory and elementary, aiding us in gaining the full knowledge of the heavenly. And thence there is sometimes a two-fold application of the Old Testament predictions, as the author thinks is clear from the use made of them in the New Testament. Thus in the prophecy Isa. lx. 1,—"Arise, shine ; for thy light is come ;" we have the inspired authority of St. Paul for applying the prediction in which this occurs, to a future restoration of the Jews : (compare Isaiah lix. 20 and Rom. xi, 26.) and we have, as it appears to the author, the same inspired authority for applying this particular direction to believers and the church in general,—"Wherefore he saith, Awake, thou that sleepest and arise from the dead and Christ shall give thee light," (Ephes. v. 14.) where the apostle seems to refer to this very passage. In a similar manner, when we look at the original passage, (Hosea ii. 23.) with its whole connection, "I will sow her unto me in the earth ; and I will have mercy upon her that had not obtained mercy ; and I will say to them which are not my people, Thou art my people ; and they shall say, Thou art my God," we cannot but refer its completed fulfilment to restored Israel ; yet the apostle Paul applies it "even to us, whom he hath called, not of the Jews only, but also of the Gentiles." Rom. ix. 24. Our Lord himself has given us an example of this two-fold application of prophecy, in Malachi iv. 5, where is a prediction of the coming of Elijah before the great day of the Lord. Of this prediction our Lord gives us the exposition, in a two-fold application ; first literal, and yet to be fulfilled—"Elias truly shall first come and restore all things ;" a view in which John himself concurred, when he said he was not Elijah ; (John i. 21.) and also spiritual, already then fulfilled ; "Elias is come already, and they received him not ;" (Matt. xvii. 11, 12.) John the Baptist having come in the spirit and power of Elijah. Luke i. 17. Had John been received (Matt. xi. 14,) he would have been to them as Elias preparing the way for their full admission into the spiritual and heavenly kingdom. His testimony was rejected, and Elias shall hereafter literally come.

Any general view of the church at large has on the face of it great probability in its favour. It is then a great satisfaction to our minds to be assured that the general church, though it may have had only a partial view of the truth, has not been resting its hopes on an erroneous foundation, in such an application of the Old Testament. It is one of the privileges too of this day, that we can now freely restore to our brethren the Jews their own promises without being tempted, by the smart of their enmity, as the early church was, to rob them, and without impoverishing our own stores of blessings. How large are the thoughts of love of our God !

As a general rule, it must also be admitted, that it is not right to interpret part of the same prophecy exclusively literally, and another part exclusively figuratively. Each part of the prophecy must be interpreted throughout, on the same principle. If one part be literally fulfilled, so in due time will the remainder ; the gathering, for instance, must be as literal as the scattering ; (Jer. xxxi. 10—12.) the reign of the Saviour as the birth of the Saviour. Luke i. 31, 32. This is conclusive as to the accomplishment being yet future of parts of prophecies, which have been sometimes exclusively interpreted in part literally and in part spiritually. Throughout there may be both a literal and a figurative interpretation, but a prophecy cannot be thus partially divided, and exclusively interpreted on different principles.

3. And farther, in all cases we would strenuously assert that THE TRUE DISCIPLES OF CHRIST HAVE AN ACTUAL INTEREST THROUGH HIM IN ALL THE SPIRITUAL PROMISES of blessings in the Old Testament, as all belonging to Christian believers. Here there is no doubt. "All the promises are yea and amen in Christ Jesus ; if ye be Christ's then are ye Abraham's seed and heirs according to the promise." Gal. iii. 29. We have a right through faith in Jesus to the use and enjoyment of such promises ; just as the neighbour among the Jews had a right to eat the grapes on the ground, but not to carry away any in a vessel from

the owner of the vineyard. Deut. xxiii. 24. Thns the promises of the Old Testament are in the confession of all properly interpreted, and the church of Christ as thus scripturally applied to itself from age to age all the rich promises of spiritual blessings.

But this should never be done, and need never be done, to the injury of the Jew. The inheritance is theirs. The rich reserve is theirs, the moment they welcome Christ. We must not, we need not, rob them, nor weaken their interest in the literal, entire, and complete fulfilment of the prediction in ages to come, when they shall nationally turn to the Lord, and still less should we do it under the pretence of exalting the scriptures by comprising the whole in a merely spiritual sense.

The prophecies seem to be so expressed as specially to guard us against mistakes ; for it is impossible in many prophecies, at least with our present knowledge and experience, to sustain a figurative interpretation throughout with consistency : while a literal interpretation, admitting there may be a future fulfilment, is easy, perspicuous and profitable. Hence we judge all such *merely* figurative interpretations fail of the full and primary meaning of the Holy Spirit in giving the prophecies for the edification of the church.

2. SOME PLAIN PREDICTIONS PROMISING THE FUTURE RESTORATION OF THE JEWS.

Let us now give some plain predictions out of that abundance with which God has provided us, always bearing in mind that great rule of interpretation which God himself has given us ; "all the words of my mouth are in righteousness ; there is nothing froward (margin, wreathed) or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge." Prov. viii. 8, 9.

I will omit the earlier books of scripture and the Psalms,

not because of want of evidence in those books (as may be seen in the second Appendix to this volume,) but because of the abundance, and that brevity which is here studied may not be exceeded. I would however just observe how remarkably God has intertwined this doctrine in the Psalms with the devotions of his church, to lead his remembrancers to constant and fervent prayer for the blessing. Isa. lxii. 6, 7.

Let us take a few proofs, then, out of very many from the prophets, and then give the New Testament evidence on this subject.

(1.) Isaiah xi. 11, 12. It shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth. . . . .And the Lord shall utterly destroy the tongue of the Egyptian sea, &c."

The deliverance from Egypt was a literal and not a spiritual recovery, the second must be like it, literal.* The prophecy was written before the captivity of the two tribes in Babylon, but after that of the ten in Assyria. It was not fulfilled in its plain extent in the return from Babylon. The two tribes then came from Chaldea only, and without miracles. It contains explicit statements of a return, with miracles, which have no obvious spiritual meaning. It remains therefore to be fulfilled literally here-

* Some think that the Prophet by the second time refers first to the deliverance from Babylon, and then to an enlarged deliverance a second time from their present dispersion, dwelling on the words *the remnant* recovered. It appears to me rather to refer as above stated, first to the deliverance from Egypt and then to the remnant which should be still preserved after being scattered in so many different countries. Compare Isa. xliii. 18. Jer. xvi. 14, 15, and xxiii. 7, 8. See also v. 15, 16, and Isa. li. 9—11. In all these passages the great deliverance is contrasted with the deliverance from Egypt as equally miraculous and superior in glory. The return from Babylon was an earnest of the restoration, but clearly did not answer to the extent of this prophecy.

after. The whole connection strengthens the view of a future fulfilment.

(2.) Isaiah xviii. 7. "In that time shall the present be brought unto the Lord of Hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of Hosts, Mount Zion."

It is generally now acknowledged that the remarkable prophecy contained in this 18th chapter is yet unfulfilled. The restoration of Israel is, however, clearly predicted.*

(3.) Isaiah xxxiii. 20. "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords ever be broken."

This cannot admit of a past fulfilment. It is joined with expressions (v. 1—9,) that do not furnish, as far as we can judge, a merely spiritual application, so that in neither sense can we so understand it; it remains to be literally fulfilled hereafter.

(4.) Isaiah li. 11—22. "The redeemed of the Lord shall return and come with singing unto Zion, and everlasting

* Bishop Horsley, Dr. Buchanan, and others appear to refer the land shadowing with wings to this country. They would make the commencement, not woe, but ho! an exhortatory and encouraging address. This is against all the ancient versions (see Walton's Polyglot and the Jewish Commentaries of Jarchi and Kimchi.) It appears to me a prophecy, like the others, not of mercy but of woe, to a nation oppressing Israel. The Hebrew interjection occurs forty-eight times in the Old Testament, and excepting in Isaiah lv. 1. and Zechariah ii. 6, 7, is used by our translators for terms of grief or threatening. It clearly refers to the last days, as is evident from the mention of the harvest and the vintage, (compare v. 5, with Rev. xiv. 15—20, and v. 3 with Matt. xxiv. 30, 31.) Overflowing rivers are the figures of nations spoiling another nation. Isaiah viii. 7, 8. Some have thought that it relates to America, and the author's own mind has inclined, without indeed any thing like firm conviction, to that idea. America is a land to the Jews looking eastward beyond the rivers of Ethiopia, in the large sense of that word, Gen. ii. 13. The native Indians of America have long been supposed, with some foundation, to be the descendants of the Ten Tribes, and America, both North and South, has been peculiarly a land of *line, line, and treading under foot* (v. 2, marginal reading,) of the native Indians. But however this may be, the prophecy is clear as to the restoration of Israel, and may lead us to see that there are Old Testament predictions manifestly yet unfulfilled.

joy shall be upon their head; they shall obtain gladness and joy, and sorrow and mourning shall flee away.——— Behold I have taken out of thy hand the cup of trembling, even the dregs of the cup of my fury, thou shalt no more drink it again. But I will put it into the hand of them that afflict thee."

To this day, and for the last 1800 years, the Jews have been drinking of this cup, and the spiritual church also is now sowing in tears. The prophecy remains yet to be fulfilled, and both the literal and spiritual Israel shall yet partake of its promised mercies.

(5.) Jer. xxiii. 5, 6. "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper; and shall execute judgment and justice in the earth. In his days shall Judah be saved, and Israel shall dwell safely, and this is his name whereby he shall be called, the Lord, our righteousness."

Mr. M'Neile has a valuable lecture on this passage, shewing abundantly that it yet waits for its literal accomplishment. After proving this, he justly argues, that as Christ is to reign and prosper in the earth, the earth cannot be destroyed immediately on his second coming. And that, whatever change may take place on the earth, the geographical distinctions of countries will remain discernible, so far at least as will be necessary to distinguish Palestine from all the other countries of the earth; and national distinctions will remain discernible, so far at least as will be necessary to distinguish the Jewish nation from all the other nations of the earth.

(6.) Jer. xxxi. 10—12. "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, he that scattered Israel will gather him and keep him as a shepherd does his flock; for the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the heights of Zion, and shall flow together to the goodness of the Lord: for wheat, and for wine, and for oil,

and for the young of the flock and of the herd ; and their soul shall be as a watered garden, and they shall not sorrow any more at all."

The distinction between the Gentiles and Israel, as well as the locality and the temporal blessings, lead us to the literal, and not to the merely spiritual sense. The sorrowing no more at all excludes the past fulfilment. The scattering is literal and visible. We admit it, for we can now behold it. Let us then inherit our Lord's blessing, by believing their future restoration. "Blessed are they that have not seen, and yet have believed."

(7.) Jer. xxxi. 37—40. "Thus saith the Lord,—If heaven above can be measured, and the foundations of the earth searched out from beneath, I will also cast off the seed of Israel, for all that they have done, saith the Lord. Behold the days come, saith the Lord, that the city shall be built to the Lord, from the tower of Hananeel, &c., it shall not be plucked up nor thrown down any more at all."

This is a very remarkable promise assuring their future restoration. It meets the objection about the sin and guilt of Israel, as having broken the covenant and forfeited the promise! the names of places are such as to make it very improbable that a merely spiritual sense was intended, and the last part of the prophecy is in the sight of the world unfulfilled.

(8.) Jer. xxxiii. 7—9. "I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first ; and I will cleanse them from all their iniquity, whereby they have sinned against me ; and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me. And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them, and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it."

The promise of pardoning all the iniquities by which the covenant had been forfeited, the restoration of both

the kingdoms of Judah and Israel, and the honour thereby given from all nations to God, and their reverence and fear, clearly exclude this from a merely spiritual sense, a lost and forfeited covenant, or a past fulfilment.

(9.) The fullest and most complete prophecy of the scripture on this subject, is from the 36th chapter of Ezekiel to the end of this prophecy. Observe particularly—It is concerning *the land of Israel*, and is addressed unto "the mountains and to the hills, to the rivers and to the vallies." xxxvi. 6. The promise is given (v. 12—15.) "I will cause men to walk upon you, even my people Israel, and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men—thou shalt devour men no more, neither bereave thy nations any more, saith the Lord God." The very sight of the land of Israel shews this prophecy to be fulfilled. In verse 24, it is said, "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land;" and then follows the richest promises of spiritual blessings yet to be bestowed.

In the 37th chapter the restoration is promised, under the striking and lengthened figure of the resurrection of those who had been long dead.* The prophecy is so expressed in the latter part of the chapter, as to meet the peculiarity of the restoration from Babylon, and distinctly to shew a farther restoration. In the return from Babylon

* I would by no means exclude a literal resurrection as also intended in this remarkable prophecy, though the chief purpose be to point out the restoration of Israel to their own land, by the admitted fact of the resurrection. (See Tertullian and Jerome.) We know certainly, from Dan. xii. 1, 2, that a resurrection from the dead is immediately connected with the deliverance of Israel. It is also customary with the prophets thus to join together a figurative and a literal resurrection. (Hosea vi. 2) seems to refer, in the words, *After two days will he revive us, in the third day he will raise us up, and we shall live in his sight*, first to the restoration of Israel in the third of those thousands of years (2 Pet. iii. 8,) which have elapsed since their captivity (in 721 before Christ,) and also to the resurrection of our Lord ON THE THIRD DAY, which is no where else expressly predicted. 1 Cor. xv. 4. In the resurrection of *the saints* we have THE WHOLE OF THE SPIRITUAL ISRAEL raised. In the restoration of the ten as well as of the two tribes, we have THE WHOLE OF THE NATIONAL ISRAEL restored; and *so all Israel shall be saved*. Our Lord uses similar terms to describe the resurrection. John v. 28. The early Fathers applied this passage in Ezekiel to a literal resurrection. See Irenæus, lib. v. ch. 15, 16. See also Martyr's Common Places, part iii. ch. xv. 41—46.

a few of the ten tribes came back, as well as larger bodies of the two tribes, and those few are distinctly noticed, and another and farther restoration promised ; there is not only "Judah and the children of Israel his companions, but Joseph the stock of Ephraim, and all the house of Israel his companions, and these are to be gathered on every side, and brought into their own land, and made one nation in the land, and no more be two nations, neither divided into two kingdoms any more at all. . . . and they shall dwell in the land wherein your fathers have dwelt, and they shall dwell therein, even they and their children's children for ever ; and my servant David, or the beloved one, shall be their prince for ever." Nothing can be expressed more plainly, explicitly, and absolutely, to reveal a future literal restoration. These chapters, were there nothing else in the scriptures, are, to the Author's conviction, conclusive of a literal restoration yet to take place. There has been no united, constant, and uninterrupted possession of the land hitherto ; it is yet to come.

But the 38th and 39th chapters shew us the troubles through which the Jewish nation will have to pass, before they have quietly the permanent possession of the land. The prophecy refers to *the latter days*, and re-gathered Israel in their own land, and its close (xxxix. 28, 29,) is in the sight of all men unfulfilled. "Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen ; but I have gathered them into their own land, AND HAVE LEFT NONE OF THEM ANY MORE THERE. Neither will I hide my face any more from them, for I have poured out my spirit upon the house of Israel, saith the Lord God." Every Jew amongst us shews us that this is yet unfulfilled ; an allegorical sense is to us too forced, uncertain, and obscure to be intended. How can the expressions in Ezek. xxxix. 25—29, be spiritualized in an application to Gentile believers ? It seems to the author impossible in any just sense to do this. It remains then to be fulfilled in the literal restoration of Israel to their own land.

(10.) Hosea iii. 4, 5. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an ephod, and without teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days."

The children of Israel may mean the whole twelve Tribes, or, as I am rather disposed to think, the ten Tribes (see ch. i. 11.) The ten Tribes did not return with Judah from Babylon, but were left in Assyria and Media. The latter days refers to a period yet to come. The abiding without a king continues. Neither the return nor the service have yet been accomplished: They remain to be fulfilled.

(11.) Joel iii. 16, 17. "The Lord also shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake, but the Lord shall be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain, then shall Jerusalem be holy, and there shall no strangers pass through her any more."

To this day strangers, enemies to Israel, pass through and possess Jerusalem. The shaking here predicted, we learn in the New Testament is yet to come. Heb. xii. 26, 27. The mere spiritual sense is forced, and inexplicable in the words; we may gather therefore that it is yet to be accomplished in days to come.

(12.) Amos ix. 11—15. "In that day I will raise up the tabernacle of David that is fallen, and close up the breaches thereof, and will raise up his ruins; and I will build it as in days of old, that they may possess the remnant of Edom, and of all the heathen, which are called by my name. And I will plant them upon their land, and they shall no more be pulled out of their land, which I have given them, saith the Lord my God."

We have an infallible Commentator, the Holy Spirit, by the Apostle St. James. According to a mode of quoting,

not uncommon in the New Testament, (see Discourse ix. in this volume,) the inspired writer when making a quotation, adds farther knowledge from the true author of the word of God. St. James (Acts xv. 15—17.) states the object of the Gentile dispensation—"God did visit the Gentiles, to take out of them a people for his name;" and then thus quotes this prophecy. "And to this agree the words of the prophets, as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down, and I will build again the ruins of it, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is, or hath been called (επικεκλητται), saith the Lord, who doeth all things." St. James gathers then from this passage the important truth, clearly implied in it, that before the rebuilding of the tabernacle of David, a people was to be taken out of the Gentiles, seeing that it is predicted that there should then be among the Gentiles those upon whom the Lord's name had been called; he leads us also to the hope of the rebuilding of the tabernacle of David, and the prophecy itself shews us that then the Jews shall no more be carried out of their land.

(13.) Micah iii. 12; iv. 1, 2. "Therefore shall Zion, for your sake, be ploughed as a field: and Jerusalem shall become heaps, and the mountain of the house, as the high places of the forest. But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow into it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

From the last clause, this passage has been generally applied in a literal sense, but only to the first diffusion of the gospel from Jerusalem; but if we extend the same principle of literal interpretation to the whole—"Zion

ploughed as a field, and the mountain of the house," named in iii. 12, the same as that named in chap. iv. 1.—we shall find no consistent and harmonious interpretation that has yet been fulfilled. Jerusalem was not exalted, but destroyed at the first diffusion of the gospel. The word rendered "top" might be rendered "head, or chief." See the marginal reading, Psalm cxxxvi. 6; and Dr. McCaul's able Sermon on this text. He justly says, "Words used figuratively, do not compel us to adopt an allegorical interpretation of the whole passage." He shews by the parallel passage, (Isaiah ii. 1—3.) that the prediction refers to the literal Judah and Jerusalem.

(14.) Zeph. iii. 14—20. "Sing, O daughter of Zion! shout, O Israel! be glad and rejoice with all thine heart, O daughter of Jerusalem! the Lord hath taken away thy judgments, he has cast out thine enemy; the King of Israel, even the Lord, is in the midst of thee, thou shalt not see evil any more. I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord."

Where is the fulfilment literally or spiritually in any thing that is past? The Jews were not praised among all people at their return from Babylon; the judgments continue. The Jews still see evil. The captivity is not turned back. We have another clear testimony to their future restoration.

(15.) Zech. x. 6. "I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them, for I will have mercy upon them, and they shall be as though I had not cast them off; for I am the Lord their God, and will hear them, and they of Ephraim shall be like a mighty man. They shall remember me in far countries, and they shall live with their children and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria, and I will bring them again into the land of Gilead and Lebanon."

Zechariah prophesied after the chief return from Babylon, under Zerubbabel. His predictions, however, corres-

pond to the predictions of those who wrote before, and lead our minds on to a future and larger return. Judah was restored, and was to be strengthened; Joseph and Ephraim have never yet been thus gathered from far countries, and resettled in the land of Gilead and Lebanon. The predictions of Zechariah, after the restoration, thus correspond to those who wrote before, and foretell a future return and settlement in their own land, which has not been accomplished.

(16.) Zech. xiv. The whole of this chapter, written after the return from Babylon, is manifestly yet unfulfilled. No such gathering of all nations against Jerusalem to battle, no earthquake like that here described, joined with a capture of the city, and destruction of the nations and coming of the Lord, and his feet standing on the mount Olivet, and the lifting up of the plain, and all in Jerusalem being holiness to the Lord, have yet been accomplished, and for the accomplishing of these, the Jews must be restored to their own land.

(17.) Mal. iii. 12. "All nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of Hosts."

This prediction, written 100 years after the restoration from Babylon, is in the same glowing colours as those written before that captivity. It is connected with promises of fruitfulness of the earth, in the 10th verse. Malachi therefore, after the restoration from Babylon, distinctly leads us to times yet to come, in which Judea shall be *a delightsome land*, and the Jews be called what they have never yet been called, by all nations, Blessed.

Malachi contains also statements of the *national* sinfulness, which are wholly inconsistent with the fulfilment of those promises of national holiness connected with their final glorious restoration. Isaiah lx. 21; lxii. 12. The Jews are therefore yet to be restored from their present dispersion.

The New Testament evidence will now be noticed. It is admitted; and when we consider the peculiar circumstances under which it was given, there are sufficient rea-

sons for the fact, that it is less explicit on the subject of the restoration, and thus has proved a stumbling-block to us Gentiles, and given an occasion for the manifestation of our selfishness, unbelief and high-mindedness. Rom. xi. 20. But the New Testament by no means contradicts, or weakens our hope of the literal fulfilment of such promises as those which we have noticed. It was chiefly written while the Jews were still under a season of grace, (Luke xix. 41—44.) in their own land, and had not universally as a nation rejected their Messiah. It was chiefly given also for the guidance of the church, during the time of Israel's rejection, and it was unseasonable therefore to enter then at large into their restoration. The chief part of it was also written at the crisis when God was casting off the Jews for a season, and all the contrast views of a purely spiritual and heavenly dispensation, like that to the Gentiles, had to be unfolded, for the everlasting edification of mankind. But though these were the facts of that age, not only is there nothing to contradict the hopes which the Old Testament promises give, but there is much to strengthen them. The New Testament is by no means silent on the Jewish Restoration.*

Its very opening embodies, in the genealogy, all the history and hopes of the Old Testament. Its first words are—"The book of the generation of Jesus Christ, the Son of David, the Son of Abraham;" thus bringing into prominence his direct descent from those to whom the promises were given. And the close almost of the New Testament still holds Christ forth in this relation, as "the root and offspring of David, the bright and morning star."

In the sermon on the Mount, which is the full opening out of the divine constitution of the gospel, our Lord declares, "Think not that I am come to destroy the law and the prophets, I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one

* The reader is referred to Dr. McCaul's striking tract, "The New Testament evidence that the Jews are not cast away," for fuller information on this part of the subject.

jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. v. 17, 18.

At our Lord's annunciation, it was explicitly promised, "The Lord God shall give unto him the throne of his Father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." Luke i. 32. We wait for its fulfilment.

Zacharias, filled with the Holy Ghost, applies to Christ the fulfilment of the prophecies, "spoken by the mouth of his holy prophets, which have been since the world began ;" and thus we have the Old Testament prophecies linked in with the New Testament for this end. As Zacharias states "that we should be saved from our enemies and from the hand of all that hate us, to perform the mercy promised to our fathers and to remember his holy covenant the oath which he sware to our father Abraham." Luke i. 66—79. And this confirms the Abrahamic covenant.

Simeon declares that he is not only "a light to lighten the Gentiles, but also the glory of thy people Israel," Luke ii. 32. Yet hitherto Christ has been chiefly unto the Jews a stumbling-block, (1 Cor. i. 23.) "and a rock of offence." 1 Peter ii. 8.

Our Lord plainly promises a future sitting on the throne of his glory, and dominion over the twelve tribes : "ye which have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. xix. 28. And again he assures them, "I appoint unto you a kingdom, as my Father hath appointed unto me ; that ye may eat and drink at my table, in my kingdom, and sit on thrones, judging the twelve tribes of Israel." Luke xxii. 29, 30. We deny not the spiritual intervening kingdom, but we have no scriptural reason for excluding the future literal kingdom.

The very time of the rejection of Israel was indirectly predicted by a reference to the times of the Gentiles which Daniel had foretold. Dan. vii. 25 ; ix. 27 ; xii. 7. "They shall fall by the edge of the sword, and shall be led away

captive of the Gentiles, and Jerusalem shall be trodden down of the Gentiles, till the times of the Gentiles be fulfilled," Luke xxi. 24. The desolation of the house of Judah has its termination at our Lord's return, "Behold your house is left unto you desolate, for I say unto you ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." Matt. xxiii. 38, 39.

The Lord himself maintained, at the cost of his life, his true title, as KING OF THE JEWS. All the evangelists bear witness to his making this confession. The Jews urged it as the reason for his being put to death, "whosoever maketh himself a king speaketh against Cæsar." He is, then, before his birth, announced as truly their king; (Matt. xxi. 4, 5,) he is crucified for adhering to this truth, and the Lord of glory expires with the title inscribed over him on the cross, "This is the King of the Jews."

On his resurrection, the restoration of the kingdom to Israel is shewn indeed to be suspended; but still to be kept in the power of the Father. Acts i. 6—8. See the Sermons on this passage in the following work.

The first Discourse of St. Peter still claims the title of Christ, as confirmed by the Divine oath, "to sit on the throne of David." Acts ii. 30. The second discourse exhorts them to repentance, that "the times of refreshing may come from the presence of the Lord," and Jesus be sent from heaven, with the statement that the heaven must receive him, "until the times of the restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." Acts iii. 19—21. Three chapters of the Epistle to the Romans dwell on God's dealings with Jews and Gentiles, and distinctly shew that the prophecies of the Old Testament on this very point are yet unaccomplished; "and so all Israel shall be saved, as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."

The last book of prophecy, the Revelation, is not silent on this hope, though it be given chiefly for the use of the

Gentile churches. They that pierced him are at his return to look to him and wail. Rev. i. 7. Under the 6th vial, the way of the kings of the east is prepared, and the battle of Armageddon brings us back to Judea. Rev. xvi. 12—16. The hallelujahs of the Jewish church join in with the "Praise our God, all ye his servants," in welcoming the returning Saviour in the 19th chapter. And amidst the apostacy of the nations after the millennium, "the camp of the saints and the beloved city" continue faithful, and are preserved.

The book of Revelation, however, throughout contains rather the unfolding of the heavenly Jerusalem than predictions of the Restoration of the earthly. It is clear from Gal. iv. 25, 26, that these two may and do subsist together. There is "the Jerusalem which now is, and is in bondage, with her children," and which is to be delivered, and restored to more than its original glory, when the times of the Gentiles are fulfilled, (Luke xxi. 24. Acts i. 6—8,) and there is "the Jerusalem, which is above, and is free, which is the mother of us all," and in which there is the brightest vision of God, and the most entire and close communion with God. The distinguishing of these two is needful to enter into the fulness of that truth and glory which God has revealed both in the Old and in the New Testament for the hope and comfort of his people.* This distinction also furnishes a quickening and practical motive for all, whether Jew or Gentile, not to be deceived by the expectation of a millennial kingdom of superior blessedness on earth hereafter, to neglect present conversion and salvation. Let us now be pressing into

* Though there are many analogies and points of agreement, the difference between the city of Ezekiel and the heavenly Jerusalem of St. John may be seen in these things. The measure of the city in Ezekiel does not correspond to that of St. John's, which reaches an extent of 1200 or 1500 miles, a cube equal in length, breadth, and height. (Rev. xxi. 16. Ezek. xlviii. 30—32. The city of Ezekiel had a temple, that of St. John had no temple. Rev. xxi. 22. Ezek. xli. 1. The city of St. John had no night, but the restored Jerusalem has night. Rev. xxi. 25. Isa lx. 21. The city of Ezekiel is composed of earthly materials, the city of St. John of unearthly. Rev. xxi. 11—16, 18—23. These things may shew their distinctness, and that the one describes the earthly and the other the heavenly, or the perfected church of Christ in its completed glory. See farther particulars in the Discourse on Isa. lx. 1, 2.

the kingdom of heaven, that we may partake of all its higher heavenly glories, "as the general assembly and church of the first-born."

But while from the Jewish names in it, some would almost wholly confine the application of the Book of Revelation to the Jews, others, on the contrary, object, that as in this book we interpret the names of the Jew, Mount Zion, Jerusalem, and the twelve tribes, spiritually, the Holy Spirit may have thus taught us to interpret now the Old Testament names of Zion, Judah, and Jerusalem wholly in a spiritual sense. In the New Testament, indeed the names of Jerusalem, Sion, Jews, and Israel are in some places, and especially in this book applied in a higher sense than literally, but it is with a distinction ordinarily that makes mistake impossible, such as the Jerusalem which is above. It is the plan thus of the Divine Spirit by earthly things to lead our minds on to heavenly things, without at all sinking the reality of earthly things.*

But this view of the Revelation by no means excludes the literal Israel out of their inheritance of blessing, or makes the book unimportant in that view. Though we have little direct prophecy in it respecting the Jews, we have links of connection with the Old Testament prophe-

* The expression *Israel of God*, (Gal. vi. 16,) has been supposed, from the literal sense of the term Israel, to refer only to the literal Israel; but we want no doubtful support on this subject; when we see through the Epistle that the apostle's main aim was to lead the church from resting in the literal to the glory of the spiritual Israel; to shew that *they which be of faith are blessed with faithful Abraham*, that *the blessing of Abraham might come on the Gentiles through Jesus Christ*, that *if ye be Christ's, then are ye Abraham's seed*, that *Jerusalem which is above is free, which is the mother of us all*, I cannot but think that the Holy Spirit here purposely again leads the reader to the spiritual rather than the literal application of the term Israel. The whole character of the Book of Revelation, as addressed to the Gentile churches (Rev. i.—iii.) for their guidance during the mystery of the blindness of Israel, leads us to apply the terms of Jew, Jerusalem and Mount Zion to the true church of Christ. The names of the tribes in the 7th chapter, for instance, seem directly to apply to the history of the Christian church. They are enumerated, with additions, omissions, and in an order peculiar to that place, and we find in the description of the Saracen woe some had been among the number mentioned as sealed with the seal of God. Rev. ix. 4. The prophecies of the characters of the different tribes in Genesis and Deuteronomy in this view may serve to throw instructive light on the history of the Christian church.

cies, which shew us the time of the fulfilment of those prophecies, so full of the future glory of the Jewish nation, (compare Isa. lxiii. and Rev. xix., Isa. xxvii. 1, and Rev. xx. 2,) and which connect the Jewish restoration with the issues of the Gentile dispensation, the overthrow of all the enemies of Christ, and the final and full blessedness of the whole earth.

Apparently also each closing part of the leading divisions of Revelation in the seals (chap. vii. where we have the twelve tribes) in the trumpets (where we have the temple measured, chap. xi.) and in the church (chap. xiv. where we have the vintage in Palestine) has a spiritual application to the Gentile churches, and then passes to a literal application to restored Israel. See the Divisions in the Practical Guide, p. 363.

And farther, this book furnishes us, I am persuaded, if rightly interpreted, with such a key to the whole past Providence of God in the history of his church, as to give calm and solid conviction to the diligent and humble, the prayerful and patient reader, that the time of the restoration of Israel is near. The clock of Providence has moved on to the signs that point out Israel's speedy return.

Such is a brief sketch of a part of the scriptural evidence on which the hope of a future restoration of the Jews is founded. The common objections of their having been fulfilled in the return from Babylon, of their having only a spiritual sense, of the blessings being forfeited by the national sins of Israel, are met in the simple exhibition of the plain scriptural statement. While the possibility of their future exact accomplishment has not passed away, true faith in the veracity of God's word should lead us to expect that they will yet be thus accomplished.

3. THE OBJECTIONS SOMETIMES MADE TO THIS DOCTRINE.

There are objections gathered from the scriptures against

the interpretation which we have maintained, that it is important to clear away to give us firm faith in it.

It is freely admitted that the views which so many learned, holy, and excellent men, from age to age, have entertained of a merely spiritual accomplishment, have considerable appearance of foundation, from the unfolding in the New Testament of the spiritual glories of this dispensation, under Jewish titles. (See the Epistles to the Galatians and the Hebrews, and the book of Revelation.) This dispensation as the ministration of the Spirit, much exceeds in glory the former ministration. But not one of these spiritual glories need be lost sight of, nor shall one fail, nor need one be relinquished in the fullest hope of the future restoration of Israel in a yet higher glory and blessedness.

The restoration is connected, as might be shewn through the scriptures, with larger and fuller spiritual blessings both to the Jewish nation and all other nations, and with the perfected glory of the Christian church. If we were merely to be looking for a carnal reign of only earthly glory, as the Jews unhappily did in the time of our Lord, we should be slighting all the special privileges of the gospel, and losing the whole benefit of 1800 years teaching. I do not wonder at the holy dread of this in spiritually minded and devoted Christians. This be far from our thoughts. But if in the growing accomplishment of God's purposes of love, we are looking for nearer communion with God, eminent holiness and righteousness, deep humility, warm and comprehensive love, and all spiritual excellences, and seeing from God's own word that this is to be the character of the restored Jewish nation, and that these blessings are to be through them diffused over the earth, we shall then be in a prepared state of mind to discern the fulness of God's love in restored Israel. Assuredly that nation will rightly appreciate and diligently employ all earthly elevation as well as recovered spiritual blessedness to the glory of the Giver, and the good, the highest good of the human race.

It is also admitted, that some of the more direct statements of the New Testament, at first sight present difficulties to the mind as to a literal restoration. Let us consider them.

The apostle's statement (Col. iii. 11) has been supposed completely to set aside any peculiar privileges of the Jewish nation. "There is neither Greek nor Jew, circumcision, nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all and in all." Similar is the statement, there is no difference between the "Jew and the Greek, for the same Lord over all is rich unto all that call upon him." Rom. x. 12. The apostle means that there is under the gospel a community of spiritual privileges to believers of all nations. But on the smallest reflection, there must be a limitation in these expressions. Christ is not equally preached to all nations, nor are there equal proportions of converts among all nations, nor is there an equal privilege incorporated in the political constitution of all nations. The Jews now as a nation are among the last in spiritual privileges, and Britain is among the first ; the Jews may hereafter then be more exalted in spiritual privileges than we now are. There will ever be a contrast in the privileges of those nations which receive and those which reject the Gospel. The objection, therefore, in the sense in which the apostle uses the words does not apply, and in the sense to which the objection would apply, the interpretation is not true.

The declaration of our Lord, (John iv. 21.) "The hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father.....The true worshippers shall worship the Father in spirit, and in truth," is supposed by others to set aside any peculiar Jewish privileges. Truly that hour has come, and the lengthened desolation both of Samaria and Jerusalem has fulfilled our Lord's solemn declaration. Our Lord here indeed distinctly shews that only spiritual worship will be accepted by him who is a Spirit in any place ; but this by no means sets aside prophecies of special national privileges, to be hereafter given to the people of Israel.

Mistakes as to the apostle's meaning, in the expressions, "the letter killeth, but the Spirit giveth life," (2 Cor. iii. 6.) have made others think that a figurative interpretation is the only true one. The apostle's argument is, that the law written only on tables of stone is the ministry of condemnation, which only shews and proves our guilt and our ruin; but the law written by the Spirit on the tables of the heart, on the other hand, gives us real life, is the very evidence of our interest in the new covenant, and the token of spiritual life and blessedness. Mr. Scott justly observes, 'To understand "the letter and the spirit" of a *literal* and an *allegorical* interpretation of scripture is both foreign to the apostle's argument, and also palpably absurd and extremely dangerous. Some parts of scripture are allegorical, and must be so interpreted; but surely laws, doctrines, promises, exhortations, and historical facts [and, he might well have added, most of the prophecies themselves,] must be literally understood by all who do not seek purposely to misunderstand them.'

But seeing that it is promised that there shall hereafter be "one fold and one Shepherd," and our Saviour prays for his disciples "that they may be all one;" how, it is asked, can this be consistent with a state in which there shall be particular favour shewn to the Jewish people, and they shall be specially distinguished from all other nations. The oneness for which our Saviour prays, is oneness of mind and heart, entire communion and fellowship of spirit in one perfected blessedness under our gracious Redeemer; such, for instance, as the first Christians had. This is perfectly consistent with an order and subordination of degrees in national privileges and blessings. There is one spirit and one voice in the heavenly songs, and yet there are cherubim and seraphim, angels and archangels, and spirits of just men made perfect. So in the coming kingdom of Christ; while there will be one worship and service, "then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent" (Zeph. iii. 9;) there will be degrees

and order of service and blessedness, according to the infinite wisdom of its glorious Head and King. This will be without one envious feeling ; "the envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off ; Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Isaiah xi. 13. If it be consistent with the spirituality and glory of this dispensation that the Jews should be the last of the nations, and the Gentiles taken in their place, it may hereafter be quite consistent with the glory to come, that this relation should be changed "and the first be last, and the last first.

Let us here notice, however, more distinctly, that unity which the scriptures point out as hereafter to be expected. It is a delightful subject of contemplation. The unity of all those who have been given to Christ (John xvii. 11 ;) of "the first-fruits unto God and the Lamb" (Rev. xiv. 4 ;) of "the general assembly and church of the first born" (Heb. xii. 23 ;) "the bride, the Lamb's wife" (Rev. xxi. 9 ;) gathered from the Jews and the Gentiles in each age till his coming, is perfect and complete, according to the prayer of the Saviour (John xvii. 22, 23 ;) and as described in the glowing figure of the heavenly Jerusalem. Rev. xxi. The unity of the nations on earth is, in its measure, complete also. Jerusalem, "the city of the great King" (Matt. vi. 35,) will then indeed be "builded as a city that is compact together," or at unity in itself (Psalm cxxii. 3.) and will become, under its glorious monarch, the metropolis of the whole earth. Isaiah lx. "The Lord shall be king over all the earth, and there shall be one Lord, and his name one." Zech. xiv. 9. Yea, "all kings shall fall down before him, and all nations shall serve him." Psalm lxxii. 11. Here is a perfect unity on earth. And the unity on earth, as connected with the unity in heaven, is also distinctly brought before us : "Hereafter ye shall see the angels of God ascending and descending upon the Son of Man" (John i. 51 ;) and "the nations shall walk in the light of the heavenly Jerusalem." Rev. xxi. 24. This is "according to the good pleasure which

God hath purposed in himself, that in the dispensation of the fulness of time he might gather together in one all things in Christ, both which are in heaven, and which are on earth." Ephes. i. 9, 10. Phil. ii. 9, 10. Col. i. 20. When all the powers of the mind, and the firmness of the will, and the conviction of the judgment, and the assurance of the conscience, and the warmth of the affections, combine with all the members, facultics, and senses of one body, in full energy, health, and strength ; and when all, inspired by the Spirit of the living God, are concentrated, and in perfect harmony united, in doing the will of the great Lord of all, there is a completed unity in one Man. Conceive then of that state yet to come, when all God's creation in heaven and earth perfected to their highest ends, each, however humble or however elevated its own proper part, adding to the completeness of the whole, and carrying it forward to perfection, the whole imparting innumerable blessings to each member, and diffusing thus, universal, individual and completed happiness: and say if this be not an unity of blessedness corresponding to the hope which is held out in the word. The restoration of the Jews is a material part of God's designs for accomplishing this glory.

Another objection to this doctrine has been founded on the passage, "He is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh ; but he is a Jew which is one inwardly, and circumcision is that of the heart," &c. Hence it is argued that the term Jew properly applies only to the church of God. But the very next verses lead to a different idea, and shew us, that the use of the word Jew in a higher sense, does not extinguish its use in the literal and ordinary sense. "What advantage then hath the Jew, or what profit is there of circumcision ? much every way ; chiefly that unto them were committed the oracles of God." The passage then was only designed to shew that being a Jew by birth, did not necessarily involve, in the natural birthright, the spiritual character which they arrogated.

But it leaves all God's promises to the nation untouched, and in their full force.

The fact of THE CONDITIONAL character of so many of the covenant engagements of the Old Testament is rested upon, as shewing that the privileges have been forfeited ; but we have seen that there are promises that expressly mention the sinfulness, and notwithstanding this, insure pardon and the covenanted blessing. The new covenant fully meets this difficulty ; it states the breach of the former covenant, promises the repentance required, and gives the graces requisite for the attainment of the full blessing.

It has been objected, that the return of the children of Israel is predicted in connection with the destruction of Babylon (Jer. l. 4. 17, 33 ;) and as Babylon has been destroyed, we must conclude that THE CHILDREN OF ISRAEL DID RETURN AT THAT TIME ; and as we read no longer of two kingdoms, the union of the two nations of Israel and Judah then took place. We have before shewn why the name Israel was continued, and how very limited was any return of the ten tribes. Nor has there been such an union as Ezekiel predicts (xxxvii. 22 ;) "under one king upon the mountains of Israel, not to be divided into two kingdoms any more at all." It is not improbable that small remnants of the ten tribes were mingled with the Samaritans, as well as with the Jews, yet they were not one with Judea, as predicted Ezek. xxxvii. 19. Jer. l. 4. Samaria and its cities were built upon the mountains of Israel ; and Samaria and Judea were hostile to each other in the time of Nehemiah (iv. 1, 2 ;) and in the days of Christ, "the Jews had no dealings with the Samaritans." John iv. 9. Observe the prophecy concerning Israel and Judah. Jer. xxx. xxxi. "I will bring again the captivity of my people Israel and Judah, saith the Lord ;" and then observe the express promise, Jer. xxxi. 5. 6, "Thou shalt yet plant vines upon the mountains of Samaria ; the planter shall plant and eat them as common things ; for there shall be a day that the

watchman upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion, to the Lord our God." And so afterwards, "I am a father to Israel, and Ephraim is my first-born. The objection is, that the ten tribes were restored, and so the prophecies fulfilled literally." If they were restored, why was Samaria on the mountains of Israel possessed with a mingled race, and yet made parallel with Ephraim? or why was Samaria hostile to Zion? The history, compared with the prophecies, shews that the supposition of a past literal fulfilment must be abandoned.

It is fully admitted some other of the prophecies directly refer to the return from Babylon, under the decree of Cyrus, foretold so long before by name, Isaiah xliv. xlv. But Babylon has also a larger meaning, even in the Old Testament prophecies, than the land of Chaldea. Let any one carefully read the prophecies concerning it, and he will find that, with the minute and exact fulfilment of a large part of the prophecies, there are other circumstances, respecting the children of Israel and the destruction of Babylon, that are manifestly yet unfulfilled. There is the Babylon of Rome as well as of Chaldea; and if the prophecies of the Old Testament are compared with those in Revelation, we may see what has yet to be fulfilled.*

It has been objected, that Nehemiah applies the promises of the restoration given by Moses (Deut. xxx. 4), after the scattering of Israel (predicted Lev. xxvi. 33. Deut. iv. 27; xxviii. 64), to the restoration from Babylon (Neh. i, 8—10); and that Zechariah does the same. Zech.

* Mr. Scott has justly remarked, "In general all the prophecies relating to the destruction of Babylon have no doubt a typical reference to the destruction of Rome, and the papal domination, as foretold by St. John, which will be followed by the restoration of both Judah and Israel, in great honour and prosperity." See Commentary on Isaiah xiv. 1, 2. The general expectation of the Jews is, that their redemption from their present captivity will be immediately upon the destruction of Rome, as their former was upon that of Babylon. The New Testament confirms this view, as the Jewish hallelujahs come in Rev. xix. immediately after the fall of Babylon, Rev. xviii. That by the Babylon of Revelation, Rome is intended, the author has proved in his sermon "Come out of Rome," on Rev. xviii. 4. This Protestant doctrine is too well grounded in the scriptures to be overthrown.

ii. 6, 7. Without giving other replies, the insufficiency of this objection may surely be evident from the consideration that a partial fulfilment of a prophecy or a promise, does not evacuate and empty the fulness of its blessing ; the first fruits are not the whole harvest. The same answer meets similar objections from the prophecy of Zacharias. Luke i. 68—75.

But certain passages respecting Israel seem to assert an entire termination of the Jewish state, as Jer. xix. 11. So will I break this people and this city, as one breaketh a potter's vessel that cannot be made whole again. Expressions of a similar tendency occur, Hosea ix. 15. Amos v. 23, 14. Zech. xi. 6. But the same prophets shew us the restoration of the Jews, and their inheriting the land for ever (Isaiah lx. 20 ; lxii. 8. Jer. xxxi. 40. Amos ix. 15) ; and hence lead us to see that the apparently contradictory assertions of their utter destruction must be taken in a limited sense, both as to time, and the existing generations, and human means of restoration. In fact we have the key to such expressions in a passage expressly stating together both destruction and restoration. Deut. iv. 26—31.

The Epistle to the Hebrews, it is farther said, in its general character, seems to indicate an entire abrogation of the Jewish dispensation. The first covenant is found fault with. It decays and waxes old, and is ready to vanish away. It is removed, Heb. viii. 8 ; xiii. 12—28. The sacrifices are superseded by one infinitely higher. All this clearly shews that the Jewish dispensation, "as a middle wall of partition, is broken down for ever" (Eph. ii. 14) ; and as a shadowy one, foretelling good things to come, and preparatory of them, it is annulled : but a Jewish restoration, in the fulness of glory and of spiritual blessedness to the whole earth, so far from being excluded, is especially included in the new covenant. "This is the covenant that I will make with the house of Israel after those days, saith the Lord, I will put my laws into their mind, and write them in their hearts." In this new covenant there may be a revival of past services in their spiritual

import, to an extent of which we are now ignorant. To this view we seem led by those passages which speak of the Jewish ordinances as the pattern of things in the heavens. In the carnal and merely external use, they may cease while in the higher and spiritual service they may be retained. The law may no longer be engraven on tables of stone, but on fleshly tables of the heart; the atonements no longer removing ceremonial uncleanness, but showing the removal of all pollution; the sacrifices, if retained,* making every meal a sacrament, and a memorial of the death and merits of our Redeemer, and really bringing us to that state, "whether we eat or drink, or whatsoever we do, doing all to the glory of God; and whatsoever we do, in word or deed, doing all in the name of the Lord Jesus." What part the kings and priests unto God and the Father (Rev. i. 6), or the glorified church, may have on the sovereignty over the world to come (Heb. ii. 5), is as yet very much hidden from us. There is really nothing in the epistle to the Hebrews contrary to the literal restoration; and it is absolutely included in the renewed assurance of the blessing sealed to Abraham. Heb. vi. 13—20. Gen. xiii. 15, 16; xxii. 16, 17. There seems, however, a special emphasis in the apostle's words (Heb. ix. 5) "of which we cannot now speak particularly," περι ὧν ουκ εστι νυν λεγειν κατα μερος, of which things it is not now (the time) to speak particularly, seeming to imply that the time to speak particularly will come, not at their being cast away as when the epistle was writ-

* The renewal of sacrifices is an acknowledged difficulty. They are literally predicted, (Ezek. xliii. 18—27,) and yet the apostle speaks of their being taken away, that the great sacrifice of Christ may remain for ever the one all-sufficient sacrifice and atonement for sin. Heb. x. Let us remember, however, that though the sacrifices of the old law really removed ceremonial uncleanness, admitting the worshipper to the services of the law, they did not remove sin, but by their reference to the coming sacrifice of Christ; (Heb. x. 4—14,) and if any contend that animal sacrifices are to be revived under the new covenant, it is in the idea that they can only be so, like the Lord's Supper now, as memorials of the completed sacrifice of Christ, he being all and in all. We have reason to think that there will be death during the millennium, (Isa. lxv. 20,) and if men in the flesh are sustained as they now are, each meal may thus be made a daily sacrament; there is evidently to be an intensity of holiness in common things (Zech. xiv. 21,) far beyond what has yet been seen on our earth.

ten, but at their revival, and the rebuilding of David's tabernacle. Our minds are also led on, in the epistle itself, to that world to come, which is under subjection to Christ (Heb. ii. 5—10); and to that heavenly kingdom, which, after the removing of the present dispensation, shall remain for ever immoveable. Heb. xi. 26—29. We must take care not to confound the covenant with Abraham and the covenant at Sinai. The Abrahamic covenant had both the land of Canaan, and the posterity of Abraham, as well as Christ our Lord, for its promises; and the apostle expressly assures us that the "covenant which was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Gal. iv. 17. The SINAI covenant, full of shadows of the Saviour, passed away when he came, and can therefore no longer be reestablished as the shadow of good things to come, seeing we have the very substance in Christ Jesus. But it is undoubtedly still full of instruction to us, as to what is to be hereafter brought out and fulfilled. Matt. v. 18. The Abrahamic covenant is confirmed again and again, notwithstanding all the sins of Israel (Micah vii. 18—20. Luke i. 70—75); and can never be disannulled. Heb. vi. 13—19.*

But it is said that the promises made to Abraham of the land of Canaan are expounded by the apostle, as refering to a heavenly country, "now they desire a better country, that is a heavenly, wherefore God is not ashamed to be called their God, for he hath prepared for them a city." Heb. xi. 16. Hence it is supposed by some that the prophecies refer not to any possession of Canaan, but

* There is generally a measnre of truth even in opposite difficnlties, in objection to efforts for the conversion of the Jew, it is said they are *cast away* and *broken off*. Rom. xi. 15, 17. It is true, while they remain in unbelief; but it is not true as regards the elect remnant now (xi. 1, 2, 5,) or their restoration hereafter, (v. 26) In objection to the hopes of their national restoration, it is said, *there is no difference between the Jew and the Greek*. Rom. x. 12. It is true as regards communion of spiritual privileges to all who call on the name of Jesus, hut it is not true as regards national privileges of the restored Jews hereafter. Isa. lx.

to a spiritual or heavenly glory only. That they include that glory is clear; but if we look at the whole of the scripture testimony, there is sufficient to shew that this passage does not set aside the plain promises we have considered. No doubt Abraham, Isaac, and Jacob have not literally possessed Canaan, and no doubt they looked, through the earthly promise, for that heavenly "city which hath foundations, whose builder and maker is God; and no doubt they are now in paradise and blessedness." Luke xvi. 22—26. But notwithstanding all this, the apostle asserts, "These all . . . received not the promises, God having provided some better thing for us, that they without us should not be made perfect." Heb. xi. 39, 40. The resurrection glory is yet to come. We are far too ignorant of the nature of that heavenly city and heavenly country, (πατριδα, the true fatherland) and its connection with the earthly Jerusalem in the world to come, on this ground to form any objection to the literal interpretation of the predictions which have been quoted. They may, in the resurrection state, possess and reign over the promised land in far more glory than previously they could have done, or than, while we are in our present bodies, we can now imagine, agreeably to the prediction—"The Lord of Hosts shall reign in Mount Zion, and before his ancients gloriously." Isaiah xxiv. 23. Our Lord's reference to the resurrection of the bodies of the Patriarchs (Matt. xxii. 31, 32,) seems, as Mede has shewn, (see his Works, p. 801, to intimate this. The apostles also are repeatedly and expressly promised thrones over the twelve tribes of Israel. Matt. xix. 28. Luke xxii. 30. Those who allow that the present state of the Church of Christ on earth is really and properly denominated, in the New Testament, by the title of the kingdom of heaven, may in that fact learn that while the future inheritance is called a heavenly country, it may yet have a direct connection with a renewed earth. Rev. v. 10. In short, our ignorance of the nature of the sovereignty and glories of the heavenly kingdom, and its connection with the earthly kingdom preclude us

from making use of such passages as Heb. xi. 16, as a sufficient objection to a literal fulfilment of the prophecies.

The future resurrection and the judgment at our Lord's return, as described by him in John v. 28, and in Matt. xxv. 31—46, and elsewhere, as the hour of resurrection and the day of Judgment, and the final destruction of our earth by fire, described 2 Peter iii. seem to others quite incompatible with a restored Jewish nation and a future residence of human beings on this earth. On these subjects the author has so fully stated his sentiments, in his Practical Guide to the Prophecies, that he refers the reader thither, thinking that he has fully proved its harmony with the general views of this work, and shewn the lengthened period which those all-important events will occupy.* As to the destruction of the earth by fire, in the day of the Lord, and the creation of the new heavens and the new earth, we are expressly told, in the promise referred to by St. Peter, (2 Peter iii. 13.) that this is directly connected with the restoration and joy of the literal Jerusalem and the restored Jewish nation. Isaiah lxv. 17—25.

I can fully sympathise with the anxieties of beloved brethren, that all the solemn sanction of these unspeakably important truths should be maintained with full power on our minds. And were this the place, it might be fully shewn that the terrors and the glories of the Lord in that day, the awful majesty of the Judge, the minuteness, discrimination, universality, and eternal issues of the judgments, are not in the least affected, by the doctrine here maintained, and that it is in full harmony with the various declarations, parables and illustrations of the holy scriptures. Those great realities which are the stay and bulwark of the believer's soul, amidst the temptations of this

* Mede observes, "the word *day* [and he might have added *hour*] in the Hebrew notion used ordinarily for *tempus*, or time; yea, *longissimum*, the longest; as in the prophets for the 70 years captivity; for the time of their great and long captivity; for the time of their pilgrimage in the wilderness, (Psalm xcv.) according to the Septuagint and St. Paul's translation. Heb. iii. 8, 9. See v. 13 also where a day includes every day."—Mede's Works, 772.

evil world, are indeed brought home to our hearts thus, with a vivid light, and an intense interest, and a present nearness, far more quickening and practically impressive than can be attained by the ideas of a distant time of judgment, and that a day of man's time may comprehend the whole judgment. The scriptural use of the word day and hour, and the scriptural statement of God's view of time, allow us to realize the most full, minute, and exact judgment of all that is past. *Clouds and darkness* are indeed *round about him;* (Psalm xcvii. 2.) there are many difficulties on which a suspended judgment becomes us; (1 Cor. iv. 5.) and it is clear that many of the general statements of Scripture, relating to the sorrows, trials, and difficulties, for instance, of the people of God, the large abounding of evil, the election of his saints out of this world, the straitness of the gate of life now, which are suitable to the present dispensation, will be inapplicable to a future; and the same principle affects also the judgment of all men, as it regards the ages to come after the return of our Lord.

On some things, prophecy holds out a clear and steady light; on the restoration of Israel, the return of the Saviour, his heavenly kingdom, the future judgment of all men, the everlasting punishment of the wicked, and the everlasting life of the righteous. It shews that all in heaven and in earth, and under the earth (Phil. ii. 9—11.) shall ultimately be entirely subject to Christ; and he shall present to his heavenly Father (1 Cor. xv. 24—28.) a recovered earth full of righteousness, (2 Peter iii. 13. Rev. xxi. 1.) and God shall be all in all, and the nations of the earth shall walk in the light of the heavenly Jerusalem, (Rev. xxi. 24.) and the saints shall reign for ever and ever. Rev. xxii. 5. While on these events the light is distinct and full, there are innumerable questions that may be raised respecting the supposed difficulties of such results of glory and blessedness. Respecting the nature of the spiritual kingdom on earth, when Nicodemus asked, *How can these things be?* our Lord did not then attempt

an explanation, but referred him to the experience of those who had seen and known what they testified. How justly then may we, respecting the heavenly kingdom, search indeed to the utmost the revelation which God has given of it in his word; and yet, after all our searching, rest in the divine testimony. May we remember also the solemn caution as to the danger of unbelief on this very subject, which our Saviour has given us, "If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things." We know generally that there is, for God's faithful people, *an exceeding and eternal weight of glory*. We know perfectly and absolutely what is essential to our present course; and, as ministers, we are authorized with the clearest evidence and conviction to shew that God, and man too, shall ultimately "discern between the righteous and the wicked, between him that serveth God and him that serveth him not;" (Mal. iii. 18,) and distinctly "to say to the righteous, it shall be well with them, for they shall eat of the fruit of their doings. Woe unto the wicked, it shall be ill with him, for the reward of his hands shall be given him." Isaiah iii. 10, 11. *

* A chapter in a work recently published, "Mr. Ransom's Biblical topography," on the destiny of Canaan, chiefly taken from "Letters on the Objections to the doctrine of Israel's Restoration," brings forward many of the arguments that have been used against their literal restoration.

There is in this book useful and interesting information on the topography of Canaan, gathered together from various sources; but in the chapter alluded to, the author sees no unnoticed material objection. The idea of the utter incapability of a literal interpretation arises from the confusing the distinct ideas of parables or visions with the use of figurative language. Figurative expressions are not excluded from literal prophecies as they are not excluded from the plainest and most literal conversation. The author has endeavoured to make this clear in the 7th chapter of his "Practical Guide to the Prophecies." Words thus used figuratively can never oblige us to make the whole discourse a parable.

Again, the use of old names of countries and nations is no reason why those countries, and the nations now in them, may not be the subjects of predicted events. Sir Isaac Newton has long since observed, on Dan. vii. 11, 12. "The nations of Chaldea and Assyria are still the first beast; those of India and Persia are still the second beast; those of Macedon, Greece, and Asia Minor, Syria and Egypt, are still the third beast; and those of Europe, on this side of Greece, are still the fourth beast," (Page 31.) It is asked, "Is it believed that the Lord shall utterly destroy the tongue of the Egyptian Sea, and with his mighty wind shake his hand over the river, and smite it in the seven streams thereof, and make men go over dryshod?" Let the Divine Spirit himself, by the prophet Zechariah, speak the answer to this and to similar astounding marvels in the eyes of our unbelief; and that on this very point of the full literal restoration of Israel, from the west as well as from the east,

4. THE SITUATION OF THE TEN TRIBES.

A real difficulty concerning the restoration of Israel in the minds of some is our present ignorance respecting the ten tribes. It is asked, WHERE ARE THE TEN TRIBES? and as to certainty we must reply, We know not. And is not this just what the Bible testimony concerning them would lead us to expect would be their state till their restoration?

First we read generally of the whole Jewish nation,

beyond the remnant restored in that day, (Zech. viii. 6—8.) *Thus saith the Lord of Hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of hosts. Thus saith the Lord of hosts; Behold, I will save my people from the east country, and from the west country, and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and righteousness.* Let us, then, have full faith in God's own and plain word! How he repeats the words, "the Lord of hosts," as if to strengthen and confirm our faith.

Having thus noticed an opinion against his own view, the author cannot forbear adding the pleasure which it gave him, to see that Dr. Henderson, whose judgment is likely to carry much just weight and influence, has, in his new translation of Isaiah, thus expressed his own change of mind, and his belief of the literal restoration. "That such restoration is taught in the scriptures I had been accustomed to regard as more than questionable, how firmly soever I believed in their future conversion to the faith of Jesus. On examining, however, the different prophecies of the Old Testament, which treat of a return of that people, I have had the conviction forced upon my mind, that while the greater number decidedly apply to the restoration which took place on the capture of Babylon by Cyrus, there are others which cannot without violence be thus applied; but which being upon any just principle of interpretation equally incapable of application to the affairs of the Gentile church, must he referred to events yet future in Jewish history. In this class I particularly include the last six chapters of Isaiah, which immediately follow the remarkable prediction respecting the conversion of the Jews at the close of the fifty-ninth. Not the most distant allusion is made throughout these chapters to any circumstance connected with the deliverance from Babylon; while on the other hand, they contain a distinct recognition of various things belonging to the new dispensation,—such as the Divine mission of the Messiah, the abolition of the Jewish worship, the calling of the Gentiles, the rejection of the Jews, and certain features of their present dispersion. At the same time, there is such a marked distinction uniformly kept up between the persons spoken of and the Gentiles; such an appropriation to their condition of language, elsewhere only used of the natural posterity of Abraham; such an obvious description of the desolation of Palestine, and such express mention of a restored land, mountains, vineyards, fields, household, flocks, &c. which cannot he figuratively understood, that with no hermeneutical propriety, can the scene be placed in the Gentile world or regarded as exhibiting the state of Gentile Christianity."

The author had not read his friend Professor Lee's objections to a literal restoration, when he wrote these Introductory Remarks, but he sees among them no material objection unnoticed, and nothing to alter his own convictions, as here stated.

(Deut. xxviii. 64, 65.) "The Lord shall scatter thee among all people, from one end of the earth even unto the other ; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone ; and among those nations thou shalt find no ease, neither shall the sole of thy foot have rest." Then particularly with reference to the ten tribes : (Hosea iii. 4.) "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without a teraphim." We may hence justly conclude that they have not continued as a kingdom apart from others. "Ephraim is joined to idols, let him alone ;" (Hosea iv. 17,) it is possible they may have remained in their idolatry. We read, (Hosea ix. 17.) "My God will cast them away, because they did not hearken to him ; and they shall be wanderers among all nations." To this corresponds the expressions of Amos, (ix. 9.) "I will sift the house of Israel among all nations." Isaiah has predicted, (vii. 8.) "Ephraim shall be broken, that it be not a people ; " and the title which he gives to the Israelites is *The outcasts of Israel.* Isaiah xi. 12. There is a message to Moab : "Hide the outcast, betray not him that wandereth. Let mine outcast dwell with thee. Moab, be thou a covert to them from the spoiler." Isaiah xvi. 3, 4. In another chapter in Isaiah we read of the children of Israel as *ready to perish in the land of Assyria.* Isaiah xxvii. 13. Mr. Faber supposes, with some reason, that there is a reference to the ten tribes as yet in darkness, in the passage where it is predicted that the Redeemer is given "as a covenant to the people to establish the earth and to cause to inherit the desolate heritages ;" and for this end, "that thou mayest say to the prisoners, Go forth, and to them that are in darkness, Shew yourselves." Isaiah xlix. 8, 9. Mr. Scott indeed would confine this to the Gentiles ; it is however peculiarly applicable to the present situation of the ten tribes in darkness, as hidden from our sight, and the words admit of large and growing accomplishment.

How exactly does our present knowledge of the ten tribes correspond to the description of propheey ! They were first carried captive "into Assyria and placed in Halah and in Habor, by the river of Gozan, and in the cities of the Medes ;" (2 Kings xvii. 6.) and to this day many of the ten tribes, mingled with the Jews, are found in the regions which surround this neighbourhood. While the Jews are chiefly found in the European kingdoms, we hear of Israelites also in Persia, Tartaria, and Caubul ; in Hindostan, in China, and in Africa. It is not impossible that the American Indians descended from them. The following singular account of them is given in the course of a dream, in the apocryphal book of Esdras : (2 Esdras xiii. 40—45.) "The ten tribes were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar, the king of Assyria, led away captive, and he carried them over the waters, and so came they unto another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates, by the narrow passages of the river. For the Most High then showed signs for them, and held still the flood till they were passed over. For through that country there was a great way to go ; namely of a year and a half ! the same region is called Arsareth. Then dwelt they there until the latter time ; and now when they shall begin to come, the Highest shall stay the springs of the stream again, that they may go ; therefore sawest thou the multitude with peace." Arnald considers that this book was probably written by a Jew converted to Christianity, with the hope of converting others, in the times of the first heathen persecutions. This passage may therefore be viewed as containing the sentiments of the Jews of that day, respecting them ; and may have been the obscure tradition of their passing on to America. But it must be allowed to be uncertain and obscure. We

cannot speak positively respecting the ten tribes. There is a veil upon their present situation ; they are among the nations ; they are unknown and in darkness ; they are under a covert ; they are hidden ; they are outcasts : and this is just what the prophets lead us to expect would be their state.*

How then shall the ten tribes be discovered and made known ? When there was a similar difficulty about the descent of the priesthood, in the times of Ezra and Nehe-

* Calmet has a Dissertation prefixed to the Book of Chronicles "On the Country to which the Ten Tribes were taken, and on that in which they now are ;" giving various opinions to his day, and giving his own opinion, that the Ten Tribes gradually returned, and so fulfilled the prophecies. Mr. Wolff's Journals, from 1831 to 1834, contain many interesting particulars respecting the Jews in Armenia, Persia, Khorassaun, Toorkestaun, Bokharra, Balk, Affghauistan, Cashmeer and Hindostan. His idea was, as the result of his enquiries, that the chief body in the east was at Lassa, in China. In various parts of the east (see, for instance, Jewish Intelligencer, December, 1840, and Buchanan's Researches,) there appear to be remnants of the Ten as well as of the Two Tribes, but in a very degraded state. It will hereafter be really an object of great interest to the Gentiles to search them out in order to bring this *scattered and peeled people, who have been meted out and trodden down, as a present to the place of the name of the Lord of Hosts, the Mount Zion.* Isa. xviii. If part of the Ten Tribes are in China, it is singular that both those countries, Palestine and China, should at this time (December, 1840,) be so remarkably brought under the attention of Europe ! May we be delivered from all unrighteous aggression, and made instrumental, as vessels of mercy, in accomplishing the purposes of God's love to our fellow-men.

It may be right here to notice Mr. Wilson's recent work on our Israelitish origin. I have read it without any conviction. Believing with him in the same hope of the restoration of Israel and the personal reign of our Saviour, I cannot but regret that so pious a writer should, on so scanty a foundation, seek to establish a system which appears to me to confound the distinct situation of Jews and Gentiles, and the peculiarity of the divine love in the times of the Gentiles. However his work may be useful in calling attention to the subject and suggesting thoughts to other minds ; his system is, in my view unsupported in its proofs, and contrary to the plain testimony of scripture. Instead of blindness in part happening to Israel, and the fullness of the elect among the Gentiles now coming in, this view would make, in the whole of the Gentile dispensation, Israel the seeking people, and the Gentiles the blinded people, and destroy the contrast of the apostle between Jews and Gentiles. The sovereignty of God on this hypothesis would be resolved into almost a carnal and mechanical selection of one family, instead of that largeness and fulness of love which the holy scriptures reveal, which has no respect of persons, but deals both righteously and graciously with the whole human race. There appears more reason to think that there is a foundation for the opinion that the original American Indians were of the Ten Tribes, as shewn, with a good deal of apparent evidence, in Mrs. Simon's "Ten Tribes Identified," but we have no certainty yet respecting them. The Rev. J. Samuel, in a volume entitled "The Remnant Found or the Place of Israel's Hiding Discovered," endeavours to shew that the Jews of Daghistan, on the Caspian Sea, are the remnant of the Ten Tribes, and his own evidence of this is brought forward. They were visited by him in 1837 and 1838 ; but in any case this can only be a fragment of the whole. Finn's history of the Jews in Spain and Portugal contains much valuable information.

miah, as to those Jews supposed to belong to the priesthood, who could not find their register, the governor of the returned Jews acted thus: "They were put aside, till there stood up a priest with Urim and with Thummin. Ezra ii. 63. Neh. vii. 65. Now we have the express prophecy of Malachi (iv. 5, 6.) confirmed by our Lord, that "Elias shall first come and restore all things." Matt. xvii. 11. He was the prophet of the ten tribes, and their restoration is connected thus with his re-appearance. Thus God who has promised the restoration of Israel, will, at the appointed time, not only recover and restore them, but also make them known as his own people, and so make the fulfilment of his own promise clear to all men.

The posterity of Israel thus to be restored with the Jews may probably be very numerous, how then can Palestine receive the whole? The scriptures give us reason to expect that the Holy Land will in the future ages be greatly extended, beyond what has ever yet been actually possessed by Israel as their own. Its borders, as named by Moses, (Exod. xxiii. 31.) and by Ezekiel (xlvii. 13—23.) would appear to extend to the Euphrates on the north, and from Hamath on the Orontes to the Red Sea, down to Kadesh Meribah, (Numb. xx. 12, compared with Ezekiel xlvii. 19.) and from Tamor or Tadmor in the wilderness to the River Nile. (See Tyso's Enquiry after Prophetic Truth, with a map of the boundaries.) The part that is now desert will, according to many promises of the Old Testament, become fruitful. This enlargement of territory is often intimated. "The place is too strait for me, give place to me that I may dwell." Isa. xlix. 19, 20; liv. 2. See also Deut. xix. 8, 9.

5. THE DIFFICULTIES IN THE WAY OF OUR FAITH.

Let us farther notice and endeavour to remove some difficulties in the way of our entire faith in the plain scriptural testimony to their future restoration.

THE LENGTHENED PERIOD OF THEIR DISPERSION is a difficulty in the minds of some. For 2500 years the ten tribes have been separated from Judea. For 1800 years the two tribes that were partially restored from Babylon have been scattered. Is there human probability, then, of their restoration? The answer to this is abundantly given in the scriptures. Look at the past history of the nation. When Abraham was 75 years old, he had to wait another quarter of a century before the promised son by Sarah was given to him; 400 years passed before the promise of Canaan was realised; and nearly 2000 years ere the promised Saviour was born. Moses predicted that a prophet like himself should rise in Israel; many glorious prophets, from Samuel to Malachi, were raised up, but nearly 1500 years passed before the intended prophet came.

Look at the plain predictions of desolation; *desolate heritages*, (Isa. xix. 8.) "waste cities, the desolations of many generations," (Isa. lxi. 4.) "the old waste places, the foundations of many generations," (Isa. lviii. 12,) *many days*, (Hosea iii. 4.) Look at the promises of the period of restoration, "after many days, in the latter years, in the latter days." Ezek. xxxviii. 8, 16. Look at the precise time predicted of the restored sanctuary, and its being trodden under foot, 2300 mornings and evenings, or years, (Dan. viii. 14.) and see in all this that the lengthened period furnishes no occasion of doubt, but is the very confirmation of the prophecy, and the full assurance of our hopes of its near termination. God's mind is infinite and eternal, he is the everlasting God, he discerns the end from the beginning, "he fainteth not, nor is weary, there is no searching of his understanding." Isa. xl. 28. His own gracious and holy purposes, his unchangeable character, his grace and his goodness, his love and his righteousness, thus have their full exhibition and illustration, through all the ages to come of that endless eternity to which we are hastening, and where we shall fully find that to know him and Jesus Christ whom he has sent, is eternal life.

The great stumbling-block which the Gentile churches meet with, in receiving the doctrine of the future restoration of Israel, is its close connection with the humbling fact of OUR APOSTACY AND COMING JUDGMENTS UPON US. This is so contrary to all our wishes and hopes, and so humbling to our pride and self-sufficiency, that those who have fallen away, and indeed Gentile Christians at large struggle against its truth with great earnestness. Yet St. Paul warns the Roman Church much on this very subject, (Rom. xi. 18—24,) and intimates that *all* are *concluded in unbelief.* xi. 32. And our Lord himself shews that the last state of the world before his coming shall be similar to that of the state of the world before the deluge. Matt. xxiv. 37—41. To have the Jews restored to their former eminence, while the Gentiles are judged for apostacy, and then to have future blessings come to our whole earth through restored Jerusalem, is very painful and offensive to Gentile high-mindedness, yet are the signs of the apostacy on the Christian churches too apparent to be denied. See Appendix iii. O what need, then, have we for contrition and humility ! *With the lowly is wisdom.*

Observe the different veils of unbelief, prejudice, and self-wisdom, by which our corruption keeps truth hidden from our view, and thus we forfeit our spiritual privileges. The Jews are under a veil as to Christ being *the light of the Gentiles.* They cannot see in his humiliation and death, and their rejection, and our receiving of him, their own prophecies fulfilled. The Gentiles, too, are under a similar veil respecting their own apostacy, and the predicted recovered privileges of the Jewish nation. They deny that such privileges are promised, and robbing the Jewish nation, still think that they render thereby a spiritual sacrifice to God. Thus will the Jews be more provoked to jealousy, (Rom. x. 19,) and God will accomplish his own gracious purposes to Israel as he has foretold, " For I the Lord love judgment : I hate robbery for burnt offering, and I will direct their work in truth ; and I will make an everlasting covenant with them, and their seed

shall be known among the Gentiles." Isa. lxi. 8, 9. There is no need on either side of that supplanting of which Esau complained. Gen. xxvii. 36. There is in Christ fulness of blessing for all, and this God designs as his gracious issue of mercy. Rom. xi. 32.

THE DEPTH OF GOD'S MYSTERIES towards both Jews and Gentiles is another difficulty to faith. When we remember the narrowness of our minds, and the selfishness of our thoughts and the corruption of our hearts, we need not be surprized at the difficulties which the Jews, in exclusive possession of privileges, have made to the Gentiles being partakers with them. In a similar manner we Gentiles, when grafted in their place, have felt the like unwillingness to believe in the restoration of the Jews to their covenant privileges, and their own country, and their national pre-eminence. The scriptures represent these things as Divine mysteries. Thus St. Paul expressly cautions us against being ignorant of the mystery of Israel's blindness: "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened unto Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved." Rom. xi. 25: on the one hand there is present blindness to Israel partially, and a fulness to be gathered during it from the Gentiles, (see Heb. xi. 40. Rev. vi. 11.) and on the other hand, at the return of the Redeemer, there is to be the salvation of all Israel: the glorified church consisting of the first-fruits of Jews and Gentiles entering into the full *salvation ready to be revealed*, (1 Peter i. 5,) and the literal Israel delivered from their present dispersion, restored and converted. It is equally *a mystery of Christ*, made known by the preaching of the gospel through the world, "that the Gentiles should be fellow-heirs and of the same body, and partakers of his promise in Christ by the gospel. Ephes. iii. 6. These mysteries will not be finished or fully disclosed, (Rev. xii. 7. 1 Cor. xv. 51. Ephes. v. 31, 32. Rev. xix. 7.) till the close of the times of the Gentiles, the re-gathering of

Israel in their own land, the resurrection of the saints, and the marriage union of Christ and his church. Till that time we may expect that we shall all have partial and defective views of the fulness of God's love and righteousness, and the comprehensiveness and depth of his Divine wisdom in all his dealings with Jews and Gentiles.

Another great difficulty is THE WEAKNESS OF OUR FAITH IN THE PROMISED SECOND COMING OF OUR LORD and Saviour. The first Christians were so full of eager anticipation of it, that they needed a check. 2 Thess. ii. 1, 2. We are so unbelieving that we need the most awakening admonition. Rev. xvi. 15. After the long cessation of miraculous interference with the ordinary course of events, and after the lengthened continuance of the season of grace for 1800 years, such an interposition is so contrary to our habits and experience and the common facts of history, so overwhelming and so surprizing, that it is a great difficulty now to realize the plain scriptural testimony. We are also assured that the ordinary transactions of life will go on to the last. "They did eat, they drank, they bought, they sold, they planted, they builded; even thus shall it be in the day when the Son of Man is revealed." Luke xvii. 28, 30. The prophecies of the restoration of the Jews are intimately connected with this great and plainly revealed event, which is so offensive to the world.

Hence Christians have by no means yet given that close attention to those prophecies, and that full confidence in them, which they justly claim from the plainness and extent of the scripture testimony, and the unutterably important events connected in God's word with the restoration of Israel. If there be reason to think, as there is, that their restoration is clearly predicted, and is near at hand, and if with it be explicitly connected "a time of trouble," such as never was since there was a nation, (Dan. xii. 1,) and a change in the dispensations of God both towards Jews and Gentiles, and the overthrow of all wickedness, and the filling the earth with truth and right-

eousness, then may this subject justly claim the most earnest attention of all the people of God. And if beyond all this, there be connected with the restoration of Israel, as there clearly is, a resurrection of the just, a visible appearance and return of Christ to our earth, and the full establishment of his universal kingdom, then are we still more urgently called to study what God has revealed for our use on this subject.*

Nor let us be surprized that COMPARATIVELY FEW BELIEVE THESE THINGS; but rather therein discern more clearly the reality of that scripture testimony which corresponds so closely to the present state of men's minds. Antichrist and his followers are expressly to deny that our Lord is COMING (*ερχομενον*) in the flesh. 2 John 7. The worldly part of the church is scoffingly to throw it off with the inquiry, WHERE IS THE PROMISE OF HIS COMING. 2 Peter iii. 4. His own ministers and servants are to say, at least in the *heart*, MY LORD DELAYETH HIS COMING, (Matt. xxiv. 48,) and even the wise virgins SLEPT till the cry was made, "Behold, the bridegroom cometh." Matt. xxv. 5, 6. Can any thing more exactly describe the real but the most dangerous situation of unbelief and lethargy in which men now are on this subjeet, and from which it is the great duty of the faithful watchmen to rouse them. Another kind of sore temptation, UNBELIEF, will, however, in the hour of trial, assail even God's own servants. While they are crying day and night for deliverance, they will be tempted, from the great triumph of *that wicked*, then *revealed*, (2 Thess. ii. 8.) to doubt of the speedy return of our Lord, and of their full deliverance; "when the Son of Man cometh shall he find faith on the earth." Against this temptation we are guarded and strengthened

* Yet let me not be misunderstood as if asserting that a belief of the literal restoration of the Jews was an essential Article of faith. Many of the most excellent of the earth have conscientiously disbelieved it. To me it appears important to the completeness of Christian faith; but the real life of a Christian is far more immediately connected with a simple dependence on Christ dying for our sins (Gal. ii. 20,) and our thence having entire confidence in the love of God to our souls.

by the assurance, "he will avenge them speedily." Luke xviii. 7, 8.*

THE PAST FAILURE OF ANTICIPATIONS CONFIDENTLY GATHERED FROM PROPHECY, is, perhaps, the most serious difficulty in the way of the faith of him who is well acquainted with the precipitate expectations of former ages. It has been with some shew of reason, objected, that men HAVE ALWAYS BEEN EXPECTING A CRISIS OF TERRIBLE DISASTER, and have again and again been found to be false alarmists. No doubt this is a just reason for great humility and modesty in our pre-anticipations of *particular times and minuter events.* Let us be taught this at least by such an objection. But there is another lesson to be gathered from these fore-anticipations of the last tribulation, thus common to all classes and to every age. It is not this—to throw aside all watchfulness and care for readiness, in the idea that there will be no such thing as that which the holy scriptures have plainly predicted ; but this rather is the lesson taught us,—more carefully, minutely, and fully to search into the scriptural testimony concerning it. The holy scriptures give us sure and infallibly true information both as to the nature of it, and as to the times and seasons, and as to the blessed result in the universal triumph of the kingdom of Christ. Thus all those coming shadows of future events, however dark or dreadful, however alarming and surprising, beyond what our earth has ever yet witnessed, will only lead us to that calm and steady faith in the Divine Redeemer, and his control and guidance of all to a full issue of blessedness and glory, which will enable us, according to his direction, to *lift up our heads* in the absolute assurance that *our redemption draweth nigh.*

There is a worldly appearance of wisdom in being silent, which is not real wisdom. It is not the wisdom of God's children, standing alone, as witnessess for his truth, but

* The Author must refer to the 5th and 6th Chapter of his Practical Guide to the Prophecies for the full scriptural evidence of the coming of our Lord before the Millennium.

the wisdom of going with the greatest number. It is not the wisdom of that faith which "is the substance of things hoped for, and the evidence of things not seen;" but the wisdom of not supposing anything likely to take place that is out of the ordinary course of sight, sense and experience, though the Scriptures have expressly revealed it. It is, in short, the burying of all lively faith in the tomb of the mere common sense of the world. We see its issues in rationalism, Neologianism, and infidelity, but many see not the commencement of the downward path.

We cannot enter into the common reasoning; suppose nothing comes of what you anticipated, either of remarkable judgments on the wicked, or remarkable blessings on the righteous, your reputation will suffer. We reply, that we had better be called foolish by the world, than be found by the Lord of all unprepared for the event itself. We reply, we have not desired the woeful day. Jer. xvii. 16. We had infinitely rather have Jeremiah's spirit of ardent desires for all good, though without any warrant and against all warrant of true prediction (Jer. xxviii. 6), than Jonah's spirit of grief that predicted judgment was not executed (Jonah iv.), at the time when he expected, but was actually delayed, and the time of grace prolonged, on the repentance of the people. But it is real selfishness and hatred, not love, to withhold painful truth. A Christian with any thing of the divine mind can have no pleasure in the death of sinners. Ezek. xxxiii. 11. Would to God, indeed, that the Gentile churches would follow Daniel's counsel to Nebuchadnezzar, "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor, if it may be a lengthening of thy tranquility." Dan. iv. 27. O that it might yet be! Let us labour for it is to the last, and pray for it fervently, and neither prayers nor labours shall be fruitless of unspeakable blessings. Not merely Daniel himself, but his people also, were delivered from Babylon.

We reply farther, "Let God be true, and every man a

liar." Rom. iii. 4. We will go on in watchfulness and preparation to the end, ackuowledging our ignorance, but obeying all the Lord's directions and still taking heed to the sure word of prophecy, as a light given us by God himself. If Abraham, when he went to Mount Moriah in pursuance of God's command, to offer Isaac for a burnt-offering, had been told how impossible it is this promised seed can inherit the land, he would have replied, "God was able to raise him up even from the dead." Heb. xi. 19. Let us then, in the darkest seasons, obey the command of God, and be waiting for our Lord's return. Let us, following the faith of Abraham, whatever may be the difficulties, have entire confidence in the plain statements of scripture, and the omnipotent power of Him with whom all things are possible. When the first promise was given, "the seed of the woman shall bruise the serpent's head," and afterwards more fully interpreted, "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel;" how unlikely its fulfilment, after the lapse of four thousand years from its first delivery in the garden of Eden! "But in the fulness of time God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. iv. 4, 5. The fulfilment of this promise stands as a sign that all other promises shall be fulfilled: it is a sure pledge that not one, however long delayed, however supernatural, however opposed to all human ideas of probability, shall ultimately fail of its entire, complete and exact fulfilment. HAVE FAITH IN GOD.

6. THE SUBSEQUENT HISTORY OF THE JEWS.

Having now, it is hoped, established the scriptural doctrine of a future literal restoration of Israel to their own land, did time and space permit, we might enter at large into their history when restored. We have shewn in the

following discourses, that they will in all probability, be in part restored in an unconverted state. "The bones must come together, bone to his bone, the sinews and flesh come upon them, and the skin cover them" before the breath of life is given to them. Ezek. xxxvii. 7—10. The Old Testament prophecies, as well as our Saviour's discourse (Matt. xxiv), point out the last troubles through which they will then pass, and the appearance of our Lord Christ for them, and their national conversion in Judea.* The prophets dwell at length and repeatedly on the mighty miracles attending their completed restoration, and on their future and enduring glory. Some of these particulars are detailed in the following sermons.

If servants of God, we shall take pleasure in the stones of Zion, and favour the dust thereof. What God has revealed too in his word, must be profitable for the meditation of his church. The subject is, however, too large and too vast for incidental notice. What a reality will the Lord's final, peculiar, and special mercies to Israel give to all the Psalms of David, and to such expressions as occur continually. Psalm xcviii. 3 ; c. 5 ; cxvii. 2. And what a power will they give to this kingdom of priests, to plead his cause before all nations with full success! "So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory.

The second coming of our Lord, as the king of the Jews, and his glad reception by them, and dominion over

* It was a general opinion of the Fathers that Antichrist would be a Jew, and appear at Jerusalem, and sit in the temple there. I can see no scriptural evidence that the great Antichrist of the scriptures will rise up among the Jews: Our Lord shews *there shall arise false Christs and false prophets, and shall shew great signs and wonders, in so much that if it were possible they should deceive the very elect.* Matt. xxiv. 24. This therefore was to be expected. Indeed already, to the tremendous cost and sufferings of the deceived Jews, in past days, from age to age, false Christs have deceived them ; and we may expect it will be so, when again restored, till their conversion. But the great Antichrist of Scripture is Popery ; its last open manifestation in the avowed Antichrist casting off the mark of Christianity has yet indeed to be revealed, and the last attack of this Antichrist will be on the restored Jews in Jerusalem. His taking that city and the cruelties he perpetrates there are connected with his final overthrow. Isa. lxvi. Dan. xi. Zech. xiv. Ezek. xxxix. 40. See the 'Practical Guide to the Prophecies,' chap. xi. and see Discourse on the last tribulation of the Jews.

them, is not a transient appearance, but a visible and lasting glory and a reign for ever. Luke i. 32, 33. He does not come for a day of man's time, of twenty-four hours of our life, but for a day first of a thousand years (2 Peter iii. in which the new heavens and the new earth are formed Isa. li. 16 ; lxv. 17 ; lxvi. 22 ; 2 Peter iii. 13.) and then to establish his everlasting kingdom. Dan. vii. 14.

Multiplied have been the objections made to the literal interpretation of prophecies, which on the face of them favour a visible appearance and a personal reign of our Saviour, the Lord Jesus Christ, on the earth : and the modes in which the literal meaning has been set aside, have been varied. Some have endeavoured to distinguish between a spiritual coming supposed to be intended in such passages as 2 Thess. ii. 8 : Rev. xix. 11—21, xx. 1—7, and a literal coming in such passages as Matt. xxv. 31, 46 ; John v. 28, 29 ; Acts xxiv. 29 ; 1 Thess. iv. 16 ; Rev. xx. 11—15. But the connection of the passages supposed to mean only a spiritual coming, is far from justifying that interpretation. How can we, for instance, without assuming the very conclusion in question, view the coming mentioned 2 Thess. ii. 8, as spiritual, while the coming mentioned just before 2 Thess. i. 10, ii. 1, is clearly literal and visible ! We ought rather, therefore, from this very passage, to discern distinctly the visible return of our Lord before the Millennium. As to Rev. xix. no doubt the coming of the word of God there revealed, has figurative expressions joined with it. The sitting on the white horse is clearly figurative, and in harmony with a former symbol, Rev. vi. 2. *The horse*, in contrast to a wild beast, or idolatrous and persecuting empire, denotes a church militant, or in more general terms, a proselyting and aggressive community ; not lawless, but under the rule of some common faith, religion, or doctrine (Zech. x. 3. Can. i. 9.) White is the symbol of purity, joy, and victory. Hence the white horses were used in triumphs. Thus the early church under the guidance of the spirit of truth was pure, militant, and triumphant. Rev. vi. 2.

But in Rev. xix. the Rider and those who follow him come from heaven. v. 11, 14. The heaven had been opened to enable John to enter and to see in the spirit the inward reality and the spiritual power and glory of all that he had to foretel, (Rev. iv. 1, 2.): but chapter xix. is the only place in which we are told of the heavens being opened and the word of God (St. John's usual title for our Lord) coming forth from heaven, attended with his glorious hosts from thence. v. 11, 14. The name of the Word of God is the real and proper name of Christ. The figure of the White Horse no more interferes with its being a literal and visible return, than the form of a dove at the descent of the Holy Spirit, or the chariot of fire and the horses of fire on Elijah's being caught up into heaven interferes with their being literal and visible events, though joined with symbolic representations. The return of our Lord is manifestly the great subject of the Revelation. Yet this is the only chapter of the whole book in which that return with his saints is described (the heavens being opened) as then actually taking place. No such return is mentioned Rev. xx. 9—11. We may hence fully conclude that the coming in Rev. xix. is not merely a spiritual but a literal and visible advent, and that it does really take place before the Millennium, and that this coming with his risen saints in his glory, is preceded by the Jewish Alleluias. By the prophecies therefore both of the Old and of the New Testament, we know that our Lord with all his saints (Zech. xiv. 5. Jude 14.) returns to Jerusalem and his feet stand on Mount Olivet (Zech. xiv. 4.), and then his enemies are overthrown, and he with his saints reign a thousand years (Luke i. 32. Rev. xx.) over Israel, all righteous, (Isa. lii. 1; lx. 21.) and over a subdued, though not over a universally righteous world (Isa. lxv. 20. Zech. xiv. 17—19); but one which at the close of the thousand years is again seduced by Satan and rebels against God (Rev. xx. 7—9.) when the rebellious are finally cast out from the earth.

After the last rebellion that our earth witnesses at the

close of the thousand years (Rev. xx. 8, 9), and the judgment of all the dead, who had not previously partaken of the resurrection (Rev. xx. 5, 12), the new heavens and the new earth are perfected (Rev. xxi. 1), and the saints reign for ever and ever. Rev. xxii. 5. Thus our Lord's return is not merely the termination of one dispensation, but the beginning of a new one, called in the scriptures the day of eternity (ημεραν αιωνος). 2 Peter iii. 18. The chief crown of glory of the Jewish nation, their future diadem of beauty, is the Lord Jesus Christ; the more precious from having been so long unknown and despised; the more beloved from having been so long in their sinful ignorance and unbelieving blindness, veiled from them, scorned, hated, and rejected by them. He is their glory, and he is the glory of his triumphant church; and for ever his name shall be to them, and to us also, David, THE BELOVED ONE. Ezek. xxxvii. 24, 25.

Nor let us stagger in unbelief at those wonderful events yet to come, which are revealed in God's own word. There it exists, the food of faith. His whole incarnation is a mystery (1 Tim. iii. 16); his being in heaven and on earth at the same time is a mystery John i. 18; iii. 13; his presence with his people now is a mystery (Matt. xviii. 20); his filling all in all, Eph. iv. 10. is a mystery. But what his word has promised, his power will accomplish, and faith alone will give us quietness in the trials that are before us.

7. SOME PARTICULARS RESPECTING THE PRESENT CIRCUMSTANCES OF THE JEWS.

We will now briefly notice some of those peculiar circumstances which, in God's providence, are taking place in the world, and calling all men's attention to the situation of this remarkable people.

With comparatively partial exceptions, they have been trodden under foot in every land for 1800 years among the

Gentiles. See Discourse xiv. in this volume. An elect people has been gathered indeed from them, from age to age, and these have partaken of our privileges and mercies.* But the contempt, scorn, robbery, and insult, the cruelty and horrible persecutions which they have endured from professed Christians, have been a great offence and stumbling-block to Jews.

Kinder feelings are, we trust, from various causes, some evil, such as lukewarmness and unbelief, and some good and truly Christian, now generally prevailing towards them.

Above a century ago, in 1728, a truly Christian institution was formed at Halle by Dr. Callenberg. It had a measure of blessing for a time, but the church on the continent not taking it up generally, it fell to the ground. The time to favour Zion had not then come.

* Amidst the many oppressions and spoiling of the Jews in the 13th century, in our own as well as in other countries, it is pleasing to be able to refer to a provision made for converts in the reign of our Henry the Third. Notwithstanding his various extortions from them, he founded a house and endowed it with a competent revenue. This house was usually committed, by the king, to the care and rule of some clergyman of distinction, called Custos Domus Conversorum and Gardein des Converses. See Rapin's History of England, p. 347, folio.

A fuller account is given of this institution by Molloy, in his work on Maritime Law. It is referred to in a note of Discourse V. and is here added, to shew that love to the Jews was not wanting on the part of some in the time of their many sufferings from the injustice of others:—"King Henry the Third finding that many of the Jews were converted to the Christian faith, but yet were notwithstanding persecuted by their brethren, erected a convenient house and church, with all necessary accommodations, and called it by the name of "The House of Converts;" in which place, if any would live a retired life, they had all accommodations granted them for their lives; which place continued a house of aliens and receptacle for the converted Jews, constantly down to the 18th year of king Edward the Third, and then there proved a failure of such converts, and the place became empty and ruinous; whereupon that prince, in the eighteenth year of his reign, granted the same house to other poor people who had nothing to live on, with the benefit and accommodation of the gardens and other things, and an alms of a penny a-day out of the exchequer to each poor person: of which place one William de Bunstall, being made guardian, and likewise Master of the Rolls afterwards, obtained leave of that king to annex that same house and chapel of the converts to the Master and his successors for ever. The constitution of this society, when it was in being, was pursuant to the canon law; for by that it was decreed, reciting that in regard the companions of evil men do oftentimes corrupt even the good, how much more then those who are prone to vices! Let therefore the Jews who are converted to the Christian faith have no further communion henceforth with those who still continue in their old Jewish rites, lest peradventure they should be subverted by their Jewish society. Therefore we decree that the sons and daughters of those Jews who are baptized, and that do not again involve themselves in the errors of their

In 1808, the London Society for Promoting Christianity among the Jews was formed by Christians of various denominations. In 1815, the Society being in great pecuniary straits, from which it was extricated chiefly through the liberality of the late Lewis Way, its affairs were entrusted to a Committee consisting only of members of the Established Church of England. Amidst many sorrows, it has from that time been labouring with increasing means and growing success for the conversion of the Jews. By its missionaries, the larger number of whom are converts themselves, its Hebrew New Testament and its Hebrew Liturgy, its schools and all its other labours of love, it has shewn the Jews the kindly feelings of the chief Protestant Gentile church towards them, and its zeal for their salvation. Many hundreds have thus been converted to Christ.

In 1822, the Jewish missionary Wolff appeared at Jerusalem, as a converted Jew, preaching the gospel to his own people; and he has since been to most parts of the world,

parents, should be separated from their company, and placed with Christian men and women fearing God, where they may be well instructed, and grow in faith and Christian manners. And further, by the same council it was decreed that if a Jew should have a wife converted to the faith, they should be divorced, unless upon admonition the husband would follow."

The Church of Christ has never wholly neglected the salvation of the Jews, though professing Christians have most atrociously persecuted them. But from age to age, from Justin Martyr's Dialogue with Trypho to the present day, there have been efforts for their conversion, and those efforts have been more or less successful. In each age there has been gathered from the Jews as from the Gentiles, *a remnant according to the election of grace*, into the heavenly privileges of the kingdom of Christ. The reader will find much information on this subject in Wolfii Bibliotheca Hebræa, vol. ii. 994—1080, vol. iv. 490—505. In the "Veritas Salutifera in confutatione Chizzouk Emounah a J. Gussetio," and in the "Pugio Fidei Raymundi Martini," the reader also will find full discussion of those texts and arguments which the Jews have been accustomed to adduce in controversy with Christians. The removing, however, of the stumbling-blocks noticed in the last discourse of this volume has hitherto been greatly neglected. *Luther's thoughts on the conversion of the Jews* are thus expressed: "I think if the Jews were kindly used and properly instructed in holy writ, many of them would become good Christians and return to their fathers, prophets, and Patriarchs, from whom they grow more and more estranged, by being insulted, treated with superciliousness and contempt, and absolutely not suffered to be anything. If the apostles who were Jews themselves every one of them, had behaved towards us Gentiles as we Gentiles behave towards the Jews, not one Gentile would have become a Christian. Then as the Jewish apostles acted brotherly by us, it behoves us to act brotherly by the Jews. Whereas worrying them as we do, and imputing to them this and that, and heaven knows what, how can we ever expect to do any good with them."

preaching to them their true Messiah. Another Missionary of the Society, Mr. Nicolayson, ordained deacon by the archbishop of Canterbury, and priest by the bishop of London, has for some time been fixed at Jerusalem, preaching the gospel to the Jews.

The Scotch Established Church has nobly also taken up the same cause, and that in its ecclesiastical and corporate character as a church. It sent forth, in 1839, a deputation worthy of its character, to Judea, and to the Jews throughout Europe. The deputation, after a journey full of mercies, have published a report of the openings for future labour. And now this national church purposes to have yearly collections, and has already commenced a mission to Israel. Their interesting memorial is subjoined.*

* "To the Right Hon. Lord Viscount Palmerston, Her Majesty's Principal Secretary of State for Foreign Affairs.

"The Memorial of the Acting Committee of the General Assembly of the Church of Scotland for promoting Christianity among the Jews, appointed to meet in Edinburgh.

"Your memorialists take the liberty of laying the following statement before your Lordship at this time, in consequence of their deep interest in the welfare of the Jewish nation, and the important events now going forward in Syria :—

"In consequence of this, a deputation consisting of four ministers of the church was, in the beginning of the year 1839, sent to Palestine and Europe, with the view of ascertaining, as fully and correctly as possible, the state of the Jews in the various countries in their route, and the most promising stations to which missionaries might afterwards be sent. This deputation left Scotland in March 1839; and, after an absence of about a year, during which they visited Italy, Egypt, Syria, Constantinople, and the countries adjacent to the Danube and Germany, returned with most important and interesting information regarding the state of the Jews in those various countries.

"Your memorialists beg to state, that the interest on this subject has been rapidly increasing in Scotland; that considerable funds have been subscribed to defray the expense of missions to the Jews; and that the General Assembly of the Church of Scotland has appointed a Committee to take steps for preparing and sending missionaries.

"In consequence of the recommendation of the deputation before alluded to, this Committee have been anxious to send missionaries to Palestine, as one of the most promising places for promoting Christianity among the Jews; but your memorialists have been deterred from taking any immediate steps for sending missionaries there, on account of the disturbed state of that country.

"Your memorialists cannot help expressing the thankfulness which they, and all others interested in the welfare of the Jewish people, must feel to your Lordship, for the countenance which you have given to other societies having at heart the same objects with your memorialists at the Porte and with the Pasha of Egypt, and for recommending the Jews to the especial protection of the consul sent to Syria by Her Majesty's Government.

"Your memorialists look with deep interest on the transactions now going on in Syria, which they trust will result in the more firm and more extensive establishment of British influence in that interesting land: and deeply im-

In Prussia, in the Netherlands, in America, and elsewhere, important efforts have been made for the welfare of Israel.

The courses of Lectures that have been preached on the claims and destiny and restoration of the Jews, at Glasgow, Liverpool, Leamington, and London, since 1839 —and that will probably be extended to other principal towns in the kingdom—have diffused much scriptural knowledge.

Thus faithful Christians throughout Christendom are manifesting now a special and peculiar interest for the spiritual welfare of the Jews, and the Holy scriptures have predicted this as one of the signs of the times to favour Zion being come. Psalm cii.

Corresponding to the feeling of private Christians is that interest which EUROPEAN KINGDOMS are beginning to take in the welfare of the Jews.

Favour by those having chief authority has gradually been more and more extended to the Jews. Infidelity has weakened the strong feeling of the value of our own Christian privileges, and it is to be feared has had more influence in some steps in their favour, than faith in God's word, and enlarged love to his people. Let nothing tempt us to favour infidelity.

Joseph II., Emperor of Austria, in 1780 took several steps to ameliorate the condition of the Jews in his dominions. The Emperor Alexander of Russsia, in 1805 pro-

pressed with the conviction that it is a revealed truth of the word of God, that the blessing of God is promised to those who succour his ancient but now afflicted people, whether nations or individuals, they are most anxious that, in any future settlement of that country, under the auspices of Britain, your Lordship and Her Majesty's Government should take measures, as far as possible, for protecting the Jews against oppression and injustice. to which recent events have shewn that they are still liable, and also for securing the free access to them of Protestant missionaries from this country.

"Your memorialists therefore pray your Lordship to take this subject into your serious consideration, and to take such steps as to your Lordship may seem best for the defence of the Jewish people throughout the East generally and in particular in Syria; and especially for enabling Protestant missionaries to resort freely to that country, and to prosecute their labours amongst the Jews."—*From the Evening Mail, Dec.* 4, 1840.

The answer of Lord Palmerston assured the General Assembly that the interesting subject of the memorial would not escape the attention of Her Majesty's Government.

moted also their temporal welfare, as did the King of Prussia, in 1809. A grand sanhedrim of the Jews, convened under Bonaparte at Paris in 1807, much drew the attention of France to this people.

But it is only within the last two or three years that more marked and special attention has been given to them. The distressing tortures and persecutions of the Jews at Damascus, and at Rhodes, have wonderfully spread and increased an interest in their behalf, and real sympathy in their sufferings. It has not only called forth the love of Christians, but also the benevolent interference of Christian governments in their behalf. And this has been so decided as may in all human probability help to prepare the way for their quiet, gradual and safe return to their own country, and their protracted residence there.

In the meanwhile, in the remarkable providence of God, all Europe has been interested in the state of the Holy Land. It has become the seat of war in which the four chief powers of Europe have been engaged. Rescued from the oppressive power of Egypt, with the renewed horrors of war, by the combined efforts of European kingdoms, all eyes have been directed to its situation, and all hearts have been interested in assuring the peace of a country, in the independent tranquillity of which Judaism, Christendom, and Mahommedanism are deeply concerned. The land itself has been desolated, and wasted and exhausted by wars, earthquakes, plagues, and oppressions, till it has been almost emptied of its inhabitants.

Thus the way seems remarkably preparing for their quiet preparatory restoration.

A Firman has just been granted by the Sultan, who has at present the nominal sovereignty over Palestine, to Sir Moses Montefiore, a leading Israelite, assuring the protection of the Jews in their land.* Were this confirmed

* The Firman is so remarkable and interesting that I give the whole, with Sir Moses's address in part, as extracted from the Evening Mail of December 2, 1840.

PROTECTION OF THE JEWS IN THE EAST.

"Translation of the Firman granted by his Imperial Majesty the Sultan

by the four leading powers, who have interfered to rescue Syria from Egypt, engaging also for their protection, the door for their return would at length be fully opened.

The peace of the world at the present moment seems closely connected with the undisturbed settlement of Syria and the Holy Land. The vast empires of Russia and

Abd-ul-Medjid to the Israelites in his Empire, at the request of Sir Moses Montefiore, F.R.S., and delivered to him at Constantinople by his Excellency Redschid Pasha, Minister of Foreign Affairs to the Ottoman Porte, 11th Hesvan, 5601—12th Ramazan, 1256, corresponding to November 6, 1840.

"A Firman addressed to the Chief Judge at Constantinople, at the head of which his Imperial Majesty the Sultan has written with his own hand the following words—"Let that be executed which is prescribed in this firman."

"An ancient prejudice prevailed against the Jews. The ignorant believed that the Jews were accustomed to sacrifice a human being, to make use of his blood at their feast of the Passover.

"In consequence of this opinion, the Jews of Damascus and Rhodes (who are the subjects of our empire) have been persecuted by other nations. The calumnies which have been uttered against the Jews, and the vexation to which they have been subjected have at last reached our Imperial throne.

"But a short time has elapsed since some Jews dwelling in the Isle of Rhodes have been brought thence to Constantinople, where they have been tried and judged according to the new regulations, and their innocence of the accusations made against them fully proved. That, therefore, which justice and equity required has been done in their behalf.

"Besides which, the religious books of the Hebrews have been examined by learned men, well versed in their theological literature; the result of which examination is, that it is found that the Jews are strongly prohibited not only from using human blood, but even that of animals. It therefore follows that the charges made against them and their religion are nothing but pure calumnies.

"For this reason, and for the love we bear to our subjects, we cannot permit the Jewish nation (whose innocence of the crime alleged against them is evident) to be vexed and tormented upon accusations which have not the least foundation in truth, but that, in conformity to the Hatti Scherif which had been proclaimed at Gulhané, the Jewish nation shall possess the same advantages and enjoy the same privileges as are granted to the numerous other nations who submit to our authority.

"The Jewish nation shall be protected and defended.

"To accomplish this object we have given the most positive orders that the Jewish nation dwelling in all parts of our empire shall be perfectly protected as well as all other subjects of the Sublime Porte, and that no person shall molest them in any manner whatever (except for a just cause), neither in the free exercise of their religion, nor in that which concerns their safety and tranquillity. In consequence, the present firman, which is ornamented at the head with our "Hoomaioon" (sign manual,) and emanates from our Imperial Chancellerie, has been delivered to the Israelitish nation.

"Thus you the above mentioned judge, when you know the contents of this firman, will endeavour to act with great care in the manner therein prescribed. And in order that nothing may be done in opposition to this firman at any time hereafter, you will register it in the archives of the tribunal: you will afterwards deliver it to the Israelitish nation; and you will take great care to execute our orders and this our sovereign will.

"Given at Constantinople, the 12th Ramazan, 1256 (6th of November, 1840.")

France, whatever may be their respective schemes and desires of extending their dominion in the East, are naturally jealous of each other's plans. With similar jealousy, England, with its extended Indian possessions, watches over the movements of both, and Austria and Prussia are equally concerned in the continued tranquillity of the earth. Hence we have seen four of the great powers of Europe, Russia, Austria, Prussia, and England enter into a specific treaty, July 15, 1840, "to preserve the Ottoman empire in its integrity and independence, as essential to the maintenance and consolidation of the general peace of Europe." The state of Syria, devastated, depopulated, open to every invader, and the utter inability of Turkey to maintain its power there of itself, form real difficulties in the way. This is felt by the statesmen of the day, and the Government papers in our own country have said much of the Jews being employed to form a neutral state between the Sultan and the Pasha. There is much in the present state of the world and of Syria to make this politically desirable; and much in the claims and state of the Jews, to make it wise and benevolent towards them, and commercially beneficial to all nations, to fulfil what has ever been their leading wish. Hence even human hopes may be now entertained that the great governments of the earth will

In the Address delivered by Sir Moses Montefiore, F.R.S., to His Imperial Majesty the Sultan Abd-ul-Medjid, at the palace of Beshick Tash, Constantinople, on Wednesday evening, the 28th of October, 1840, the following expressions occur—

"May it please your Imperial Majesty,—In the name of my brethren who have deputed me, I come to lay at the foot of your Imperial Throne the grateful homage of their respect."

"In ancient times the Lord God brought our people out of Egypt, and for ages they dwelt in Palestine; to them were committed the lively oracles of God, and though now dispersed among the nations of the earth, they are numbered with the most peaceful and loyal subjects, and by their industry they have augmented the riches and prosperity of the countries in which they live."

"They look with love and veneration upon that land where their forefathers dwelt; they pray that all who live therein may enjoy the shadow of your sublime protection, and in peace be permitted to worship the God of their fathers."

It is striking to observe in Sir Moses's address, (as in the Hebrew Liturgy) the deliverance from Egypt is yet the great deliverance referred to by the Jews. The promises are yet unfulfilled. Isa. xliii. 18, 19. Jer. xvi. 14, 15; xxiii. 7, 8.

see their way clear to guarantee their safe return to their own land, and their secure residence in it, accomplishing thereby the recovery of the most interesting parts of the world from a desolation that is equally painful and injurious to civilized society. Kindness and mercy shewn to the Jews are a token of good to any country, and will be the honour of any administration thus acting.

Similar political motives seem to have influenced the governing Gentile empire, THE PERSIAN, at the re-establishment of the Jews in their own land, after the captivity in Babylon. The granting the letters by Artaxerxes, at Nehemiah's request to the governors beyond the river, in favour of the Jews, was probably facilitated by political motives. From a victory of the Athenians under Cimon, and a treaty with them, it became important to conciliate the Jews, and attach them to the Persian interests, that the Persians might have the benefit of the fortified town of Jerusalem, and an important pass for an open communication between Persia and Egypt. It would be a singular coincidence, if similar political conflicts and motives lead on to their future re-establishment at a distance of nearly 2300 years.*

But a permitted, protected, and even favoured return, is

* See Hale's Analysis of Chronology, vol. ii. p. 484, 485. Mr. Hetherington in his able work on "The Fulness of Time," remarks, "It is not unworthy of observation that those of the Persian kings who bestowed peculiar favour upon the Jews, were those who enjoyed the longest and most prosperous reigns. Darius Hystaspes renewed the edict of Cyrus and encouraged the building of the Temple. Artaxerxes Longimanus sent Nehemiah to promote the same work, and the second expedition of Nehemiah probably took place under Darius Nothus. From Artaxerxes Mnemon they received few favours: but they enjoyed protection and almost uninterrupted tranquillity. These it is well known were the only kings of Persia who were permitted to wear the tiara for many years in prosperity, and whose lives were not terminated by violence." p. 232, 233. He gives the following as the Persian Dynasty.

Names.	*B.C.*	*Reign.*
Cyaxares II.	538	2 years
Cyrus	536	7
Cambyses	529	7 & 5 mo.
Smerdis	522	7 months
Darius Hystaspes	521	36 years
Xerxes I.	485	
Artaxerxes Longimanus	464	40 & 3 mo.
Xerxes II.	424	2 months
Sogdianus	424	7
Darius Nothus	423	19 years
Artaxerxes Mnemon	404	46
Darius Ochus	358	21
Arses	337	2
Darius Codomanus	335	4

only the beginning of that intense interest which the Gentiles will hereafter, we have scriptural reason to think, feel in their restoration. The Holy Scriptures dwell very largely on the joyful and bountiful aid that shall hereafter be rendered by the nations of the earth to this now stubborn and unbelieving, but ultimately penitent and then universally honoured and favoured people. Isaiah xviii ; lxvi. Zech. viii. 23. Thus it is said, "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee." Isaiah lx. 9.

The JEWS themselves have always retained their full expectation of the coming of the Messiah, and their restoration to their own land. The 12th Article of their creed is, "I believe with a firm and perfect faith that the Messiah is to come."

The Jewish Liturgies abound in confident expressions of hope, and petitions for restoration to their own land. These occur in the morning service :—"Thou shalt bring us in peace from the four corners of the earth, and conduct us in righteousness to our land."—"Call us together by the sound of thy great trumpet to the enjoyment of our liberty, and lift up thine ensign, to call and gather together all the captivity from the four corners of the earth. Blessed art thou, O Lord, that gatherest together the scattered of thy people Israel. Restore us our judges as at the first, and our counsellors as at the beginning, and remove far from us sorrow and sighing ; and do thou, O Lord, only reign over us in righteousness and compassion, and make us righteous in thy judgment."

On the day of atonement this affecting prayer is offered up : "Because of our sins we were driven from our land in captivity, and removed far distant from our own country, and we are not able to go up, nor to appear and worship before thee in thy chosen house, the great and holy one over which thy name was called, because of the hand that was stretched out of thy sanctuary. Be graciously pleased,

O Lord, our God, and the God of our fathers, most merciful King, again to have compassion upon us, and upon thy sanctuary, through thine abundant mercies, and quickly to build it and magnify thy glory. O our Father and our King, discover thy glorious Majesty unto us speedily. Arise, and be exalted to the eye of all living, and gather our dispersions from among the heathen, and assemble us that are scattered from the extreme parts of the earth, and conduct us unto Zion, thy city, with songs, and unto Jerusalem the city of thy sanctuary, with everlasting joy; that we may there perform in thy presence the offering of our duty, and the continual sacrifice according to their order, and the additional sacrifices according to their institution, and the additional one of [on Sabbath] the additional sacrifices of this day of rest, and this day of atonement, that we may perform and offer before thee in love, according to the statutes of thy will, according to what thou hast written for our observance, by the hands of Moses thy servant."

The Jews of the present day also are alive to their remarkable position, and deeply interested in the situation of their fatherland. One of the leading Jews of this country, Sir Moses Montefiore, after serving a high official situation in the metropolis of our country, has journied twice to the East, and has had very favourable interviews both with the Pasha of Egypt and, as we have just noticed, with the Sultan of Constantinople, possessing the ancient Assyria, respecting their protection in the East. Egypt, and Assyria, are often associated in connection with their return (Isa. xi. 11, 15, 16; xxvii. 13. Zech. x. 10), and have promises also of future blessedness with Israel. Isa. xix. 23—25.

How pleasing it was to see recently in the *Times*, the most widely circulated public journal of Christendom, such a statement as the following, from an able correspondent:—"Let the four allied powers now publish to the four quarters of the world their determination to restore the Jews from all nations to the Holy Land, and to assist

them in rebuilding the walls and temple of Jerusalem ; and assuredly the multitudinous descendants of Abraham, already restless with the anxiety of desire and excited by the anticipated fulfilment of this regeneration, would arise to the summons as one man. The extremest time fixed by their Rabbies for the coming of Christ is passed ; the close of last month quenched their expectations of an advent then, and they are in consequence just now unusually shaken. Let, I repeat the quadruple alliance, take advantage of this conjuncture, and issue a manifesto for the restoration and independence of the Hebrew tribes, and by next Spring the banks of the Euphrates would be once more thronged, and the long line of European and African coasts be crowded by the gathering hosts of Israel. From the different ports on these shores, they could be readily shipped, and, convoyed by the fleets that now cruise in the Mediteranean, be triumphantly landed on the strand of their long-lost Palestine—a more benefitting occupation than the waging of a petty war, to the hazard of all Europe's peace."

There are some remarkable extracts given from the Jewish periodicals in one of our monthly publications, which is yearly become more interesting, "The Jewish Intelligence," published by the Jew's Society. The following extracts are contained in the number for November, 1840. They are taken from an appeal made by the Jews themselves, in their own publications, to their own people.

"The day of the Lord will appear ; His wrath rests not for ever on the unhappy seed of Abraham ! For ages he has led us through the wilderness of privation and woe ; but the trial is coming to an end. Already dawns the day of redemption from the east, from the land of our fathers, the loss of which we weep with tears of blood. Our inheritance, rent from us by the destroying sword of the Romans, laid waste and desolate by inundations of Arabs, Seldshucks, Mongols, and Osmans, is expecting its lawful possessors to rise from annihilation to the eminence which

David, the ruler of Jerusalem and Damascus, once conferred upon it."

"People of Jehovah, raise yourselves from your thousand years' slumber! Rally round leaders; have really the will—a Moses will not be wanting. The rights of nations will never grow old; take possession of the land of your fathers; build a third time the temple on Zion, greater and more magnificent than ever. Trust in the Lord, who has led you safely through the vale of misery thousands of years. He also will not forsake you in your last conflict."

The nations of Europe had need to be careful what they do respecting this remarkable people. It is a blessed thing, full of promises of good to ourselves, to give a merciful aid to the Jews, but there is no small national danger in unrighteously meddling with their restoration and using them only as a tool for selfish ends.

As to THE DANGER OF THUS UNJUSTLY INTERFERING WITH GOD'S OWN PROVIDENCE in their restoration, it is clearly intimated in one or two passages, Jer. xii. 14—"Thus saith the Lord, against all mine evil neighbours that touch the inheritance which I have caused my people Israel to inherit. Behold I will pluck them out of their land, and pluck out the house of Judah from among them." And again in Zechariah, when the nations are gathered in the last siege against Jerusalem, it is said, (xii. 3.) "And in that day I will make Jerusalem a burdensome stone for all people; all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it." We had need then to look well to our steps in all national proceedings respecting the Jews; not, while they remain in unbelief, to give them, by a Jews Civil Disability Bill, a part of our Christian authority, and so renounce our own Christianity and seek to turn their hopes from their own inheritance;* not to use

* Full admission to our Legislature has not yet been granted, but I am sorry to add that the act admitting Jews *to hold municipal offices*, on declaring that they profess the Jewish religion, was carried on Thursday, June 3, by a majority of 1 over 47 in the House of Lords. The Archbishop of Canterbury

them as political tools for selfish ends, but that our conduct towards them may be wholly guided by the true, and just, and merciful principles of the word of Christ. Especially would every Christian patriot desire that we may never be seduced to join in that final confederacy of the nations against Jerusalem and the restored Jews, of the complete destruction and overthrow of which there are so many plain predictions ; and which issues in the passing over of the tribulation from the Jews to the apostate Gentiles. Isa. lxvi. 15—18. Ezek. xxxviii. xxxix. Joel iii. 1, 2. Zech. xiv. 3. Mal. iv. 1—3. Rev. xiv. 18—20 ; xix. The Jews have again a mighty work given them to do against their oppressors. But let it be remembered they are not the first aggressors in those last troubles which come on the Gentile nations. Antichrist and his followers first war against the Jews and seek to spoil them. Isaiah xxxiii. 1. They do not wage aggressive war against the nations, till their Messiah has returned and they are acting under his authority. Isa. xi. 10, 11. Zech. xiv. 3. Rev. xix.

On the other hand there is an important duty to be fulfilled IN AIDING ISRAEL. I cannot indeed consider, while they remain impenitent, that they have a divine right and title to the Holy Land as their own possession. The whole argument of the apostle Rom. ix. x. xi. seems against this view. It is not theirs by the heavenly grant, while they are in rebellion against their anointed King. The Lord Jesus Christ is *the one seed* (Gal. iii. 16.) to whom the blessing belongs, the rightful Lord, King and Monarch of Israel, their true and only Messiah and Governor, the mighty God, the Father of the everlasting age, the Prince of Peace (Isaiah ix.) in whom only all is theirs. 1 Cor. iii. 23. But we have presented great stumbling-blocks

here, as in the Roman Catholic Relief Bill, firmly resisting the inroads making on our Christian constitution. His grace justly observed "that if the Jews were admitted to a share in framing and administering our laws, the character of our legislature would be altered, and this would no longer be an exclusively Christian country" On June 11, 1841, the Bill was happily rejected in a full house by a majority of 34.

in their way, by our inconsistencies. See Discourse on Isaiah liv. 14. We cannot charge inconsistency and unbelief upon them, while we ourselves are so deeply guilty. Matt. vii. 1, 2.

It is our first duty, as far as practicable, to remove our own causes of offence. Any aid too that we can nationally render to their peaceful return (without sanctioning their impenitence or any injustice to others) well becomes us as being grafted into their olive tree, will be graciously accepted by the God of Abraham, of Isaac and of Jacob, and will bring down blessings on the country rendering such aid. As in the final and glorious restoration the Gentiles will rejoice to render every kind of aid, (Isaiah xlix. 22, 23; lx. 9, 10; lxvi. 20.) so all steps towards this, in the preparatory stages, bring us in connection with those promises; "They shall prosper that love thee," (Psalm cxxii. 6.) "and I will bless them that bless thee." Gen. xii. 3. Indeed mercy and kindness shewn to them are bright tokens of future good and preservation to the nations or the individuals shewing this mercy. Isaiah lx. 12. Jeremiah xxxviii. 7—12; xxxix. 15—18. Would to God that our country might be favoured among the nations of the earth in aiding the restoration of Israel! May the Lord of all dispose our rulers to this course!

Having thus given some particulars respecting the present situation of the Jews, we will not here enter at large into the time at which the scriptures give us some data for expecting their restoration. The reader will find, in the following Discourses on Acts i. 7, 8, Zech. xiii. 8, 9, Jer. xxxi. 6—9, and on Isaiah xxvii. 6, some suggestions on this subject. But here the author would speak with great reserve and hesitation. The exact knowledge of dates seems purposely left in mystery, that we may have the spirit of preparation, and the mind and heart ready for God's coming dispensations, rather than the mechanical settling of a date, in the elements of fixing which we may so easily mistake, and which might only tend to fatalism instead of watchfulness. Yet are Chronological Prophe-

cies of real use in assisting us in preparation, and bringing us to Daniel's prayerful state, (Daniel ix. 2.) and to Simeon's *waiting for the consolation of Israel*, and numbering us with those *looking for redemption in Jerusalem.* Luke ii. 25, 38.

The book of Revelation, from our weak faith and dulness of hearing, (Heb. v. 11.) and because of the height, depth, and width of its truths, and the fulness of its discovery of the spiritual and heavenly realities of all that has past since the coming of Christ, has hitherto been much veiled from the church. But this book will, as its meaning is more and more opened by the Spirit of God to his people, more and more prepare them for the day of Christ.

The author has pleasure, as to Chronological Prophecies, in referring to Mr. Habershon's valuable work on the Prophecies, chap. v. vi. vii. 2nd Edition. When we are really brought to the state of mind in which we perfectly know and expect that "the day of the Lord will so come as a thief in the night," we need not information of the times and seasons. But the church having so long lost that state of watchfulness had need now diligently look to the predicted times and seasons to regain it. 1 Thess. v. 1, 2.

The following table may be useful in shewing the divisions of Syria at different times :—

TABLE OF THE SUBDIVISIONS OF SYRIA AT DIFFERENT PERIODS.

(Taken from Wyld's Atlas.)

Ancient Canaanitish Divisions.	Israelitish Divisions.	Roman Divisions. *Subordinate Divisions.*	Roman Divisions. *Greater Divisions.*	Present Divisions.
		Comagene	Syria Superior (Upper Syria)	Pachalic of Aleppo.
		Cyrrhestica		
		Pieria		
		Seleucis		
		Antiochene		
		Apamene		
		Chalcidice		
		Chalybonitis		of Damascus
		Palmyrene	Phenice Nth / Sth	of Tripoli
		Casiotis		of Acre
				of Damascus
	Tribes of			
Sidonians	Asher			
Unknown	Naphtali			
		Galilea Superior.	Cœle Syria	of Acre
Perizzites	Zebulon			
The same	Issachar	Galilea Inferior.		
Hivites	Half Tr. of Manasseh / Ephraim.	Samaria		
		Judæa		
Hittites / Amorites	Judah	Judæa Propria		
Jebusites	Benjamin			
Philistines	Simeon / Dan	Pentapolis		
		Palestina Propria		
		Idumea	Palæstina	
		Peræa		of Damascus
		Trachonitis		
Girgashites (Km. of Bashan)	Half Tr. of Manasseh	Gaulonitis		
		Batanæa		
		Auranitis		
		Iturea		
Moabites / Amorites	Reuben	Peræa Propria		
Ammonites / Hivites *(Mt. Gilead)*	Gad	Ammonitis		
		Decapolis		
		Moabitis		

8. THE PRACTICAL USE OF THE DOCTRINE.

We would now close with a few practical remarks. The personal, holy, and spiritual use of a doctrine, is one great end for which the scriptures reveal it, and it is what immediately and especially concerns the children of God. All scriptural doctrines are practical, quickening, and sanctifying. If this be a scriptural doctrine, it is light for our paths, it is armour for our defence, it is food for our nourishment, and it is strength for our duties.

(1.) But first, for the author's own sake, and for the sake of those readers who may have entered into these views, he would say, let us distinctly discern and be aware of THE DANGER OF MISTAKING KNOWLEDGE FOR SAVING GRACE ; or of thinking that a discernment of the signs of the times is that preparation for them to which our Lord calls us, as the sure means of escaping those things which shall come to pass. O how easy it is to be filled with the interest of a great and exciting truth, and to maintain it intellectually and scripturally ; and yet unless the Holy Spirit use it for our sanctification, bringing it home to the conscience, and by his inward teaching and energy making it really mighty to touch the heart and quicken the life,—the interest may but blind the mind, destroy spiritual sensibility, and leave us more hardened and unimpressible. True it is all scriptural knowledge is valuable and important, but happiness is not given till we join the practice with the knowledge. "If ye know these things, happy are ye if ye do them." The apostle supposes the possibility of the highest attainments in prophecy and knowledge, and shews how vain they are without charity. 1 Cor. xiii. 2. Our Lord shews that those who have prophesied in his name may be workers of iniquity, and required to depart from him. Matt. vii. 22. God give then to us who know and believe his faithfulness to the literal Israel, and expect their restoration with all its accompany-

ing momentous events, grace to be sensible of this danger, and to live in the spirit of humility, watchfulness, and holy obedience. May we ever bear in mind that "knowledge puffeth up, but charity edifieth," and hence seek especially to be filled with love to our differing brethren.

The practical lessons to be drawn from this subject are numerous, and we can only glance at a few.

(2.) GRATITUDE FOR THE PRESENT MERCIES OF THE GENTILE DISPENSATION is the first practical duty which the review of God's dealings to Jews and Gentiles should excite in our minds. So the apostle felt when he closed this review with, "I beseech you, therefore, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable to God, which is your reasonable service. Romans xii. 1. For what a lengthened period have the Gentile churches been favoured with the rich dispensations of God's grace! For 1800 years the gospel has been freely proclaimed, and we have been admitted to all the privileges of the favoured seed of Abraham. Eph. ii. 13. Gal. iii. 28, 29. This is wholly from the grace and loving-kindness of God taking occasion, through the fall of the Jews to send salvation to us Gentiles. Rom. xi. 11. Acts xxviii. 26—28. O that we duly valued this inestimable goodness, and heartily prized this abundance of grace to us!

(3.) REAL HUMILITY UNDER OUR ADVANTAGES is also enforced hence, by the apostle Paul. He charges us, "Boast not against the branches; but if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well, because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear." Rom. xi. 18—20. It is altogether owing to sovereign grace that we have been admitted to the covenant of promise, and we stand in this grace simply through faith in Jesus. We have none to glory in but one, our Divine Redeemer. All we have, we received through him. Deep, unfeigned, con-

stant lowliness and humility, is our true and right state of mind.

(4.) THE DILIGENT IMPROVEMENT OF THE PRESENT PASSING SEASON OF GRACE should be powerfully impressed upon us. How very near the truth came to the Jewish nation! The Lord Jesus Christ himself with mighty miracles appeared among them ; the holy apostles were called from the midst of them, the first church in its beauty arose in Jerusalem, and yet "they knew not the day of their visitation." Grace has been extended to us in a similar manner, for a season, under an example of just severity to the Jews for the abuse of it, and with a solemn warning of a similar issue to us if we neglect it. "Behold, therefore, the goodness and severity of God! On them which fell severity, but towards thee goodness, if thou continue in his goodness, otherwise thou shalt be cut off." Rom. xi. 2. How awakening, then, are our motives "to give all diligence to make our calling and election sure." 2 Pet. i. 10. How should we listen to the earnest entreaty "not to receive the grace of God in vain." 2 Cor. vi. 1. "God spared not," says the apostle, "the natural branches, take heed lest he also spare not thee." Rom. xi. 21. How extensively and how fearfully these solemn warnings are neglected throughout Christendom is but too manifest in the present state of the Gentile churches! *

* The testimony the Roman Catholic Dublin Review for November, 1840, gives of the impure character of the modern French Romances is very affecting. "We defy Lucifer himself to outdo the French Romancers of the present day. So great is the influence exercised by this portion of French literature in Europe, and it has so many readers in all countries, we will surmount our strong repugnance in order to forewarn the public against the moral cholera which our Gallic neighbours are spreading far and wide, aided as they are by the mercantile avidity of the Belgian Booksellers. They it is who supply Russia and Spain, Peru and the Brazils ; they propagate the moral gangrene engendered in France ; and in the sordid hope of a paltry profit, they become the most active and dangerous allies in the crusade against all that is good and all that is holy. Even England has not escaped this commerce, which on the contrary has latterly become more extensive; in the leading ranks of our Socialists, the majority are indebted for their present principles to these works." "If in every country literature expresses the true state of contemporary society, these novels afford a sad specimen of the present state of morality in France. Bonaparte felt the necessity of putting a stop to this torrent—the restoration gave to all parties the liberty of which they had been deprived under the imperial government." The Reviewer shews how these writers pander to the prevailing taste of the people (and

O Christian reader, let us see to it that we also are not like the Jews, among those "who know not, in this their day, the things belonging to their peace."

thus illustrates their general character), their wretched bondage, and the miserable wages of their iniquity. There are happily a great proportion of Romanists and Protestants free from the contagion. In his 'Voice from the Alps' and 'Sermons on the State of France,' the author has endeavoured to direct his readers to the best means of diffusing pure Christian truth in these countries. On the 31st of Decemher, 1840, the French King, in his reply to the Archbishop of Paris, expressed his hope that "respect for religion, morality and virtue is still the feeling of the immense majority." While the King of the French expresses this hope of his people, in the L'Espérance, published at Paris, January 1, 1841, there is a striking article respecting the newspapers of the previous fortnight, when there had heen so large and general an excitement, and so much said respecting the obsequies of Napoleon; hut it is remarked, "Not an article, not a paragraph, not a phrase, not a word expressing the hope that the higher part of the emperor still exists. Nowhere the doctrines of the immortality of the soul; an unhroken silence upon it. . . . . a manifest and fearful avowal of the most perfect materialism. In spite of the magnificent assertions of some priests who are in raptures on the religious awakening of France, materialism, complete, gross, self-sufficient, not deigning to dispute with spirituality, because this antagonist seems too feeble, too mean for its powerful arms—this is our present state, this is the moral condition of the country." The perilous times of the last days (2 Tim. iii. 1—5.) are too manifest on all sides.

To the author the most affecting view of these obsequies has heen, seeing in them the national accrediting and adopting of all the monstrous ambition, vanity, oppression, cruelty, hypocrisy and contempt of God, which marked the whole course of the destructive triumphs of that dreadfully subtle and wicked man. Truly the French have shewn nationally after all the misery thereby inflicted and endured and after a respite of judgments for twenty years, still it is true of them, *they repented not of their deeds*. Rev. xvi. 11. They have their idol back; and as the carrying of the bones of Joseph back to Canaan proved the triumph of God's promise; so in this the French seem determined to prove that the godless principles of the revolution are with them still triumphant.

Nor is our own condition such as to justify any hard condemnation of others. The national sins of Britain are not, as the author has elsewhere shewn, few or small. The growth of knowledge, without the thought or fear of God, is a prevailing feature of these days. In hooks of science, in Central Education Publications, in companions to the Almanack, you will hardly find even the name of God mentioned in a whole volume. He is as much as possible shut out of his own world and his own works. This is the character of those finally punished. 2 Thess. i. 8.

Lorimer's Protestant Church of France, with a Presbyterian bias, contains much interesting information respecting the past and present state of that church, the atrocities of papal cruelty from age to age, and the faithfulness and sufferings of true Christians. By a righteous reaction, this course of iniquity became one of the principal causes of the revolution and the present moral degradation of France. Farther information may he gained in Smedley's History of the Reformed Religion in France, and in Laval's lengthened work, the History of the Reformation in France, 7 vol. 8vo. 1737—1741.

The Foreign Aid Society (whose secretary is the Rev. W. Burgess, and whose office is No. 10, Exeter Hall,) thus earnestly plead with us in their last circular, to assist them in their work of love, for the spiritual good of France:—

"For above twenty years, during the revolutionary war, we could do nothing but show hostility to France, and in the twenty-five years since, notwithstanding what has been done, most precious opportunities have been little improved. And yet such is the long-suffering and goodness of God, that those opportunities are now multiplied and enlarged, so that we have unequalled

(5.) What awful lessons we have in the history of the Jews, of THE TREMENDOUS DANGER OF IDOLATRY, FORMAL AND WILL WORSHIP, HUMAN TRADITIONS, AND UNBELIEF IN THE LORD JESUS. The ten tribes fell into idolatry 2500 years since, and are still in dispersion and degradation, oppressed and outcasts on the face of the earth. The two tribes were carried captive to Babylon for idolatry, and, restored on the earnest and penitent intercession of Daniel, were effectually freed from open idolatry; but they were yet formal and self-justifying, as we see in Malachi. Magnifying human traditions beyond God's word, unduly exalting the externals of religion, and trusting in their own righteousness, they refused to hear the Son of God, they disbelieved his gospel, and they rejected their own Messiah, and still persevere in this enormous wickedness, and in consequence of it through what unequalled sufferings have they passed in the last 1800 years! They honoured God with their lips, and removed their heart far from him, so that he had to say, their "fear towards me is taught by the precepts of men." Isaiah xxix.

facilities and 'great and effectual doors' opened for spreading Divine truth in various parts of the Continent. The present jealousy and dislike manifested towards us by the French, by this new Constitution of the Foreign Aid Society, only becomes an additional motive and facility for our exertions. We now no longer act by Agents, and independent of the French themselves, but by means of beloved French brethren, in whom we have full Christian confidence, we show entirely disinterested love; giving to them that which will maintain their own pious Agents in their labours of love. Who can but hope that such love will be pleasing to Him who died for his enemies, and by that love attached even his enemies most of all to himself.

"Christian brethren, then, awake! If you justly care for the distant heathen, shall you not care for those near to you who profess to be of the same household of faith? If you justly care for the long broken-off branch of Israel scattered over the earth, shall you not care for those to whom, in the providence of God, you are joined by innumerable links of neighbourhood, common Christianity, continual intercourse, and mutual impressions?

"From France and the Continent may yet be gathered a vast army of faithful disciples of the Lord Jesus who will glorify him through eternity. If the first shall be last, and the last first, France, which has gone to the greatest depth of infidelity, casting off for seven years the national profession of Christianity, may yet, through Divine grace, be made the first of the nations in zeal and devotedness to our one Redeemer. Nothing is too hard for the Lord, and no labour in the Lord can be vain and fruitless.

"In the strength, then, of true Christian faith, and in the comprehensiveness of true Christian love, awake, British Christians, to a work so characteristic of the Gospel of Christ, and so pregnant with blessings to man, and with fruit that shall abound to your account in the day of Christ."

13. Matt. xv. 8, 9. Mark vii. 6, 7. What warnings are these to professing Christians! The Reformer Peter Martyr justly observes, "As we were grafted in their place, when we see that they were so miserably cut off, we acknowledge the grace of God towards us, and by beholding them are taught to take heed that we also be not cut off in infidelity." They had the real traditions of God in the Old Testament; to these and these only our Lord and his apostles and their faithful followers always appealed, and tried every thing by them; but the Jews would adhere to their human traditions, and by them made void the word of God. Mark vii. 13. Memorable warning to us! Would that we in England now were taught by their fall! To those who worship images we should say, look at the history of the ten tribes. To those who unduly magnify external things, and the teaching of man, and virtually reject the Messiah as the only foundation of our hopes, we should say, look at the two tribes for 1800 years. Surely the Christian churches have need to be alarmed, and to be humbled, in the conviction of having fallen as deeply, and with heavier aggravations even than the Jewish church. Thence arises the present troubled state of the European kingdoms, and the dark cloud hanging over Christendom. Loudly and earnestly, then, should faithful watchmen call men to repentance. O that a spirit of true repentance may again be given to the Gentiles. Acts xi. 18.

(6.) The vast importance is taught to us of ourselves discerning and embracing the revealed truth that THE FREE JUSTIFICATION OF US SINNERS IS BY GOD'S OWN RIGHTEOUSNESS THROUGH FAITH. We are all in constant danger of seeking righteousness "not by faith, but as it were by the works of the law," as the Jews did, "for they stumbled at that stumbling-stone. Here was the grand mistake of Israel as St. Paul shews at length, (Rom. ix. 30—33; x. 1, 2,) "They going about to establish their own righteousness, have not submitted themselves to the righteousness of God. For Christ is the end of the law

for righteousness to every one that believeth." Christ is then, our righteousness. Oh glorious, heart-gladdening, peace-speaking, most welcome, and most sanctifying truth to the burdened and afflicted conscience! That it might be taught in indelible lessons to the whole world, the Jews are left to their own *evil heart of unbelief*, and permitted to reject it ; and they fall short of all righteousness, and become "a disobedient and gainsaying people." The Gentiles thereon have grace extended to them, obtain precious faith, and are brought nigh by the blood of Christ, and thus attain true, perfect, and divine righteousness by faith in Christ. May we ever jealously maintain the purity of this saving doctrine, which it is the great effort of Satan to overthrow ; and which has been again and again so nearly lost and so graciously restored ; which has been so often almost wholly buried in the outward form, but so mercifully time after time revived, and which alone is mighty through grace to overthrow all error, and to bring the heart into and keep it in joyful communion with God, and the overflowings of love to all men.

(7.) What illustrations of THE OVERFLOWING GRACE OF THE GOSPEL TO SINNERS will the future conversion of Israel exhibit. In that beautiful Psalm, the 136th, which closes every verse with the joyful sound of the gospel, "for his mercy endureth for ever," the closing expressions of gratitude are, "for he remembered us in our low estate, for his mercy endureth for ever. And hath redeemed us from our enemies, for his mercy endureth for ever." Israel has yet to raise this hymn in its fullest chorus. We have been accustomed to apply to ourselves, and, through faith in Christ, rightly, the rich declarations of gospel grace and love, free forgiveness, and lively faith with which the prophetical writings abound. But with yet more vivid feelings of penitence, faith, and gratitude will recovered penitent Israel exclaim with joyful surprise, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage. Mic. vii. 18—20."

(8.) We may learn also here some of the surpassing depths and heights of THE DIVINE WISDOM AND GOODNESS so far beyond all our thoughts. If the Jewish nation had obtained their wish, we should never have partaken of their privileges. Could the Gentile nations obtain their selfish ends, the Jews would never partake of recovered dignity and pre-eminence in a Redeemer's grace, and glory in their own land. But both Jew and Gentile will be humbled for their unbelief and selfishness, both will finally be restored by God's mercy, and his perfections will have thereby the larger and the fuller illustration and exaltation. Truly he says, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts." In the mean while their present dispersion and scattering over the face of the earth, and distinct preservation, is such an unfolding of man's corruption, and of the Divine righteousness and goodness, as speaks powerfully to all the world. It is also such a fulfilment of plain prophecies, and their preservation of the Bible is such a testimony to its purity, that one of the plainest, most palpable, and widely-diffused of the external evidences of the Bible is the present situation of the Jewish nation. What thanks we owe to God for their faithfulness in preserving his word uncorrupted has from age to age been noticed.*

* Peter Martyr, the Reformer, has well noticed this. In his "Common Places" he says, "Our hooks are saved by them; I mean the Holy Bible, which they carry everywhere about with them. By these hooks, which they have and read, they are a testimony to our religion. Augustine de Doctrina Christiana thinks wheresoever we doubt of the Greek or Latin translation, we must fly to the truth of the Hebrew, and Jerome in many places writes the same. . . . But it is said that the holy hooks were abused and corrupted by the Hebrews. To this Jerome upon Isaiah vi., towards the end, answers thus:—Either they did this before the coming of Christ and the preaching of the apostles, or else afterwards. If before, then seeing Christ and his apostles reprehended the most grievous and wicked acts, undoubtedly they would have reproved them for marring and corrupting of the scriptures. But if thou affirm that the faults were brought in by them afterwards, then will I say that it had behoved them to corrupt those places which testify of Christ and of his religion; and which were alleged by the Lord himself and his apostle, in the New Testament. But those places remain sound, and the very same

(9.) We may also see the duty of SUBMITTING OUR MINDS WILLINGLY TO THE PLAIN AND SIMPLE MEANING OF SCRIPTURE.* Whatever deeper meaning there may be, this must be true ; just as the law, "not to muzzle the mouth of the ox that treadeth out the corn" was a real law of the Jewish jurisprudence, though emblematically intended to instruct men in the maintenance of ministers. Thus there is a reality and truth in the promises to Israel, and let us yield our minds to this first without reserve, and without attempting to set aside express and plain predictions by hard, and uncertain, and difficult solutions. God's wisdom is indeed very deep, and beyond all our thoughts ; but "the foolishness of God is wiser than men. He is more spiritual in that which they may deem carnal, than they are in the greatest fancied spirituality. The Bible is his own word. It is plainly expressed. It is given to be a lamp to our feet, and a light to our paths. Let us walk in the light of it, however contrary to our wishes or preconceived opinions, or however humbling to our pride, so shall we find rest and peace. *Obedience to the faith* is a plain Christian duty, and the simple and true-hearted believer in God's plain testimony, whether Jew or Gentile, shall thus attain the greatest degree of true spirituality and of strength of faith, and shall have hereafter far higher glories than earth can afford, even all the glories of the heavenly and eternal kingdom. But, on the other

sentences which they cited do remain still in the Hebrew Bibles." Peter Martyr adds, "many of the most ancient books are found, and that in written hand, which have been kept a very long time by the Christians, which never came in their hands to abuse." . . . . "We have themselves, together with their books, most evident testimonies of our religion. And doubtless among all testimonies, that testimony is of the greatest account which is testified by the enemies."

* It does not appear to the author that there is any real ground for those views which some have held of the highly poetical character of the tropes and figures of scripture, to an extent, as it is supposed, of magnifying objects beyond the reality. Let us have more reverence for the word of God than such an idea allows. We may rather conclude that all images and figures must of necessity fall vastly short of the reality of the judgments to come on the wicked, (Psalm xc. 11,) and of the glory and blessedness yet to come to the righteous, according to the plain statement of the Divine Spirit:—*Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit.* 1 Cor. ii. 9, 10.

hand, a disbelief of that word in its plain testimony, because of high-minded and really carnal reasonings is a very dangerous state of mind. Thus final shame and divine wrath are connected with unbelief and disregard of God's Providence towards his people Israel. Peculiarly seasonable, then, to us in this day is the warning contained in the prediction of Isaiah, "Lord, when thy hand is lifted up they will not see; but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them."

(10.) We may learn too THE SPIRITUAL SIGNIFICANCE OF GOD'S VISIBLE WORKS OF MERCY. We see in the Jewish dispensation, as brought before us in the Old Testament, a whole and complete system of outward mercies, shadowing forth and illustrative of spiritual truths. Infidels, with that partiality and littleness of mind which characterize infidelity, speak only of a part which they endeavour to sever from the rest, and then profess to scorn it as unworthy of God. Thus they think they have destroyed the whole of that building, a single part of which they with their petty optics are incompetent to discern, or with their feeble grasp to displace. God discerns the whole from the beginning. The outward services and blessings are significative of inward blessings and glories; the history of the earthly kingdom itself is often, perhaps much oftener than we are now aware of, a type and shadow of a deeper and more enduring history of a spiritual and everlasting kingdom. The high priest, the tabernacle, and the sacrifices are but patterns and emblems of heavenly truths,* all the things that happened thus to Israel being types and examples for the future profit of the church, and the whole Old Testament a preparation for the blessings of the New. Thus the history of the Jews is full of heavenly lessons of Divine wisdom, holy love and

* In that ample treasury of Jewish learning illustrative of the New Testament, "Schoettgennii Horæ Hebraicæ et Talmudicæ," there is a striking dissertation on the heavenly Jerusalem, shewing the correspondencies which the Jews believed to exist between heavenly and earthly things, and the references to it in the New Testament.—Vol. i. 1205—1248.

deep instruction. 1 Cor. x. 1—11. This, too, is but a part of the Divine plan. The same features of wisdom and love are at work in all creation. The gradual unfoldings of the deep mind of God from Genesis to Revelation, opening one truth after another, discover to us at length that the whole of what is created is but a visible Bible, full of Divine truths, and earth is pregnant with heavenly lessons of grace and truth, love and goodness. "The heavens declare the glory of the Lord, and the firmament sheweth his handy work," and the volume of grace and the volumes of creation and providence have innumerable correspondencies and mutual illustrations.* The sun proclaims the Saviour ; the moon his church ; the stars speak the glory of his people ; our natural life sustained by slain animals, manifests the sustenance of our spiritual life by the death of Christ ; and beasts, and birds, and living creatures shew forth continually Divine truths and realities. The very path-way in which our feet walk is made to signify Christ, and lead to him ; the very bread which we eat feeds us with that heavenly food. Thus, when these lessons shall have been not only taught but learned, "the tabernacle of God will be with men, and he will dwell with them," in a prepared world, fully ready to enter into communion with him by all his works, and to live evermore in the full light and joy of all his loving kindness.

(11.) THE ONENESS OF GOD'S COUNSEL AND JUDGMENT through all his dispensations may be seen. His mind and purpose is to exalt his Son, and make him the head of all things. "The testimony of Jesus is the spirit of prophecy" Rev. xix. 10. The first prophecy, "I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel," contains in it the germ of all future prophecies and subsequent events. It has had a growing accomplishment from the beginning. The promise to Abraham, "In thy

* See a very useful work on this subject, "Salter's Book of Illustrations ; or, Scripture Truths exhibited by the aid of Similes."

seed shall all the nations of the earth be blessed," is the same truth in another form. The theory of a double sense of prophecy has been objected to,* and the term double may not be happily chosen, but it does appear that some prophecies have a commencing and a completed accomplishment, and that one is made the sign of the other, and all such fulfilments are parts of one complete sense ; while it is fully admitted that others, those for instance, relating to the birth, life, and death of our Saviour, can only have one fulfilment. Thus Enoch, before the flood, warned the antediluvian world, and warned us also in expressions which Jude 14, 15, applied to the future coming of Christ. Thus the downfalls of wicked kingdoms in past days are stages onward in the final overthrow of all wicked dominions, and are predicted in terms fully applicable only to

* In a valuable work of Archdeacon Lyall's, "Propædia Prophetica," just published, both Jewish and Patristic literature have been happily united in illustrating the evidences of Revelation, and by a striking line of argument the prophecies of the Old Testament have been made irresistibly to confirm the Divine truth of our holy religion. It will be seen by those who may read both works, that the author differs in some interpretations, as he does indeed on some in the similarly seasonable and useful work of Dr. Henderson's new translation of Isaiah; which seems, as far as he has read it, to contain much valuable criticism. Both object to the double sense of prophecy. On this the reader is referred to a note in Woodhouse's translation of the Apocalypse, p. 173.

The author cannot, without considerable modification and limitations, agree with Dr. Henderson's observation respecting particular terms and modes of expressions, that identical words are continually used while the subjects treated of have no affinity with each other. See remarks on this in the author's Practical Guide. He rather judges that those peculiar words and terms are often like the *loops* and *taches* that united the curtains of the tabernacle, making it one complete whole. Exod. xxvi. 6, 11. The apostle Peter seems directly to lead our minds to this oneness of the whole of prophecy in the expressions, *no prophecy of the scripture is of any private interpretation* (ἰδιας επιλυσεως γινεται). There are not the several wills of the individual writers, *for the prophecy came not at any time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.* The Bible has one author, the Eternal Spirit ; one mind runs through the whole, the mind of that Infinite One that inhabiteth eternity. His word is perfect and complete. There is in it, therefore, even a harmony of expressions of much value not only for philological purposes, but also for connecting the revelations of the Divine mind, and ascertaining their full meaning, and this without in the least confusing the distinctness of each prophecy, which has both its particular discovery and its exact harmony with the whole. The Holy Spirit approves our *comparing spiritual things with spiritual ;* (1 Cor. ii. 13,) and reverencing his words, and not forcing a construction upon them, may be the real character of thus bringing passages together by diligent search and comparison ; and ascertaining and believing his full instruction of Divine light and holy love, may be the blessed effect.

that final issue. We may see this by comparing the predictions of the judgments on Egypt, Babylon, the ten tribes, the Jews, and the Gentile kingdoms. (Ezek. xxxii. 7. Isa. xiii. 10. Joel ii. 31 : iii. 15. Amos viii. 9. Matt. xxiv. 29. Rev. vi. 12, 13.) The vast and infinite mind of the great God, having every event in his all comprehensive view, and a unity of purpose in accomplishing his designs from age to age, thus leads our minds by degrees to the largeness of his own plans ; and experience of the past thus becomes a help to the knowledge of the future, and his word a lamp in his temple that never goes out, but gives a bright light to successive ages, and a full assurance of the final triumph of truth and righteousness.

(12.) We may farther learn THE INTENSE REALITY OF GOD'S PROVIDENCE in all that is past. To the mind of him who is unenlightened by divine truth, what a mystery of dark, unmeaning and mortifying events must the history of mankind present ; a history in which vice so often triumphs, virtue suffers so much, and wickedness so largely prevails ! But take the light of prophecy, look onward, see the issues of glory yet to come ; and you will behold all that is past, preparing for the everlasting bliss of God's faithful people, and giving everlasting lessons of the evil of sin. We shall see all directed overruled and ordered to the fullest issues of blessedness. Look, for instance, at his deep providence, as given in the history of Esther ; how hidden and concealed for a lengthened season were the steps which led on to the happy consummation. No name of God appears on the face of the book in letters, but how wonderful, and constant, and effective was his secret providence in every minute event. Haman's projects seemed all to prosper, and the people of God to be reduced to the last extremity, and their escape from destruction impossible. Yet in the midst of all, God's unfailing providence was conducting every thing, and controlling and directing each apparently insignificant event, till it appeared openly in the final blessedness of his people. The same providence for 6000 years has been at work in the

whole earth ; the selection of the Jewish nation also, with the promise of Christ, and having Christ for their glory, the communicators and depositories of his truth ; their present blindness and dispersion ; the call of the Gentiles, their apostacy, the wonderful intermingling of the Jews with all nations, and their recovery, for the final recovery of the earth ; all the steps of God's providence in these things, however hidden from the eyes of men, and though no name of God be visibly written on the face of them before men, have all an intense reality, magnitude, and importance towards that full issue of glory brought out so distinctly in the closing chapters of Revelation. God is stamping and indenting in indelible impressions on the face of the whole earth, and the history of all nations, those lessons of light and love which will instruct his creatures through eternity. God is scattering the seeds now of the future harvest of glory to come. And even now the actual condition and existence of scattered Israel, and trodden under foot Jerusalem, and desolate Palestine, and base Egypt ; and the actual condition of the Gentile churches, nominally Christian, papal and apostate, but with an election in the midst of them, just as God had forctold, may, in the eyes of all men willing to see, shew forth the vivid and mighty energy of his providence, still constantly at work and hastening on the fulfilment of his great designs.

(13.) We may gather GREAT ENCOURAGEMENT FOR ALL MISSIONARY LABOURS NOW BOTH AMONG JEWS AND GENTILES. Abundant present opportunities are given for this. God has opened doors of entrance on every side. The apostle of the circumcision admitted the first Gentile to the Christian church. The apostle of the uncircumcision has the strongest expressions in the scriptures of desire for the salvation of Israel. There should be no jealousy but of our doing nothing for either ; no rivalry but who can do most for both. It is the precious seed-time for ourselves and for the world, for the glory of God and the highest welfare of man. The harvest is sure and near. Let

us sow bountifully, and we shall reap bountifully. Successful labours for the salvation of the Gentiles tend to provoke the Jews to jealousy, and so to turn to Christ; successful labours among the Jews are life from the dead to the world. They have a blessed re-action on each for good. Nothing said, nothing done, nothing given for Christ shall be in vain. All is carrying onward, to its fullest issue of heavenly glory, his own gracious designs. In every age there is a people of God growing and increasing through the world. Isa. ix. 7. It is yet indeed but a remnant according to the election of grace, but it is adding to and multiplying from age to age : it is gathering together, as the "first-fruits unto God and the Lamb," the inheritors of a special reward and glory. Besides this general truth, we have much reason to believe that the largest gatherings will be at the close of the present dispensation. The largest gatherings of Israel were at the close of the Jewish dispensation (Acts xxi. 20) ; and we have predictions leading us to the hope that it will be so at the close of the Gentile dispensation. Matt. xxii. 9, 10. Rom. xi. 25. Rev. vii. 14; xiv. 6, 15. There is a mighty work yet to be done among Jews and Gentiles, and innumerable brands are yet to be snatched from the burning ; and Oh what harvests of glory may thus be reaped by us, if we will now but extensively sow the seed! The day of the Lord's return, and the resurrection of his saints, will be the visible manifestation of all works of faith and mercy now ; then appears our glory, in glorified saints to whom we have been a blessing ; they shall be our joy and crown of rejoicing! Then "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." Let us "work while it is day, for the night cometh when no man can work. * "

* On India Missions the author has great pleasure in referring the reader for most interesting instruction respecting the present state of the heathen, and the duty of missionary exertion, to "Dr. Duff's India and India Missions, including Sketches of the Gigantic System of Hinduism." Who can but long, on reading such an unfolding of the *chambers of imagery* (Ezek. viii. 12,) for the full establishment of our Saviour's kingdom.

(14.) We have also a GREAT MOTIVE FOR SPECIALP RAYER FOR ISRAEL. O that the proof and evidence given from God's word, in this work, of the reality of their future restoration, may lead his believing people earnestly to pray for it according to that direction so pressed by our Lord: "Yc that make mention of the Lord, keep not silence; and give him no rest till he establish, till he make Jerusalem a praise in the earth." This spirit has always distinguished the most devoted servants of Christ. Rom. ix. 1—3; x. 1.

But in order to attain it, we want scriptural knowledge and faith. What prayer can be fervent without faith? What faith can be lively and strong without its warrant, the word of the living God? and how shall that word move us, if it be unknown or unheeded? We need then to have the divine testimony respecting Israel brought before us, to call forth our faith and our fervent prayer. No wonder prayer for Israel had so greatly ceased then in the Christian church. Had we had more of St. Paul's faith concerning Israel, we should have had more of his spirit —"My heart's desire and prayer to God for Israel, is, that they may be saved." Is not the want of enlarged intercession here—we put it to every reader's conscience—the painful proof of the want of enlarged scriptural faith?

(15.) The importance of WATCHFULNESS FOR OUR LORD'S COMING is closely connected with believing views of the restoration of Israel. As we discern the nearness and the uncertainty of their restoration, so do we get a help to the duty of being ready for his return. His appearing in glory is connected with the building up of Zion. Psalm cii, 16. Rom. xi. 26. Matt. xxiii. 38, 39. The restoration of Israel may soon in its first stage become a fact: but the great instruction which it is designed to give the world is, that it is an ensign to all the inhabitants of the earth, of the return of the Lord. Isaiah xviii. 3. Matt. xxiv. 30. The signs of the times then respecting the Jews call us to special watchfulness here. Dr. McCaul, speaking of the command to watch for the Lord's second coming,

has truly observed, that "no command is more repeated in the New Testament. It occurs as an express and positive command at least eight times in the gospels, Matt. xxiv. 42, 44 ; xxv. 13. Mark xiii. 33, 35, 37. Luke xii. 35—40 ; xxi. 36 ; five times it occurs in the epistles, (1 Thess. v. 1—6. Titus ii. 12, 13. James v. 7, 8. 1 Peter iv. 7. 2 Peter iii. 14) ; and twice in the Revelation of St. John ; Rev. iii. 3 ; xvi. 15. It is a command given in the most solemn manner, with a blessing attached to those that obey it. "Blessed are those servants whom the Lord when he cometh shall find watching ;" and a curse is pronounced upon them who disobey it. Luke xii. 46. It is a command accompanied by a declaration that is applicable to all, so that no one can hold himself excepted. "What I say unto you I say unto all, Watch." For his own part, as a watchman of the Lord, the author dare not, with such repeated commands and in this remarkable day, be silent. It ought to be our highest joy and our brightest hope to be told of our returning Redeemer. The only fear of our hearts would be, if they were in a right state,—Can such good things be real ? Is it possible such a blessing is near ? But when we see the awakening interest on every side respecting the Jewish nation, and the symptoms of their restoration, let it be as an ensign on the mountains, and as a trumpet blown in our hearing, to be all ready for the coming of the Lord, that he may not come back at least to an unprepared church ; but to one looking forward to this, as the most desirable of all desires to his people, and meeting really, and the only thing that will meet, "the desires of all nations." Nothing more painfully and manifestly, perhaps, shews how far the Christian churches have lost their first love, than the coldness and alienation with which this hope is regarded. The desire awakened in his people will bring back the Saviour. Hosea v. 15. Rev. xxii. 17.

(16.) Let us farther distinctly discern that THE HIGHEST GLORIES OF THE HEAVENLY KINGDOM ARE TO BE ATTAINED BY FAITHFULNESS NOW. There are, it is clear

degrees of glory in the heavenly kingdom, at the return of our Lord, (Luke xix. 12—19); and an order in the resurrection of the saints (Dan. xii. 13. 1 Cor. xv. 23); and a special blessedness in having a part in the first resurrection. "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. xx. 6. Believers in Christ, and sufferers for him now, share the first glories of the heavenly kingdom. "The crown of life," (Rev. ii. 10.) and the sitting with Christ in his throne, (Rev. iii. 21,) belong to the faithful and the overcomers now. In the conviction of this, we see St. Paul counting all but loss to win Christ, as he tells us, "if by any means I might attain unto the resurrection of the dead." As much as the heavenly Jerusalem is more glorious than the earthly, so should both Jew and Gentile now the more earnestly press into the kingdom of God. We may appeal to every Jew now living, as regards his highest good, it is infinitely desirable for you to turn to Christ at once. If you be restored only as a Jew to Jerusalem, you will go through all the last great tribulation there. If you are even among the third part then saved, you are still only in the body of flesh, and in the earthly Jerusalem, and pass through death, till the thousand years have terminated, to your rest above. But those who believe in Christ now, are come to the heavenly Jerusalem; they are among "the general assembly and church of the first-born, whose names are written in heaven," (Heb. xii. 23,) and who partake of immediate, special, and peculiar privileges and glories, in the millennial kingdom of Christ. We may appeal to every Gentile in the same manner. There is a sealed class exempt from the last great tribulation (Rev. vii.); there are *the wise virgins*, preparing for the coming of the Bridegroom, and entering in with him into the marriage; (Matt. xxv.) there are those looking for Christ, to whom he will "appear the second time without sin unto salvation." Heb. ix. 28. Let us make it our

great concern to be numbered with them, and to enter with them into the joy of our Lord.

(17.) In the darkest and gloomiest season of this world's trials, we may MAINTAIN A STEDFAST AND JOYFUL HOPE OF THE FINALLY HAPPY AND GLORIOUS ISSUE OF ALL GOD'S DISPENSATIONS. There is an admirable sermon of Martin Luther's, "Of Consolation on the Coming of Christ, and the Signs that shall precede the Last Day," on Luke xxi. 25—28. After shewing, in a vivid and striking manner, the present trials, dangers, and temptations of the children of God, and the triumph of the wicked, and the dishonour put upon God, and then describing the awful signs of the last day, with reference to those terrors, he bids us "look upon those things with joyful eyes, as predicting not your destruction, but your redemption, and an unutterable measure of all those blessings, which it never could enter into your minds to desire." —"Behold, this blessed Teacher knew better how to interpret these signs than all prognosticators or astrologers. They foretel from these signs nothing but what is dreadful, and calculated to fill men with terror ; whereas Christ tells us that there is nothing but good predicted by them. Thus, behold this day will not be terrible, but desirable and lovely in its appearing ; not however unto the world, but unto us miserable and distressed sinners, who are compelled to lie here in this den of robbers, where the devil is plotting destruction against us day and night, ... terrifying our hearts and consciences, that we may dread the day of our redemption." It is indeed a deep sorrow of heart to the believer to see the wickedness and know the coming misery of an ungodly world. Like the Saviour weeping over Jerusalem, and the apostle Paul, having "great heaviness and continual sorrow in his heart, for his kinsman according to the flesh," the Christian in his best state, would do any thing to save souls thus hastening to destruction : but he has dearer objects still, in the glory of God, the triumph of truth and righteousness, and the deliverance of the afflicted servants of God ; and sees the

duty as Luther says on this subject, rather to "pity afflicted Christians, pity the gospel, pity the most holy name of Christ and of God, in which thou hast been baptized and called unto the fellowship of eternal life. . . .Are we to suffer with a patient mind the thrice holy name of God and of Christ, and of every thing which belongs to them, to be treated thus ignominously, basely, and criminally? Are we to do it, that the kingdom of the devil might therefore stand, and be established, and prevail, and the kingdom of God be oppressed and overcome?" The patience and long-suffering of God still continues, "not willing that any should perish, but that all should come to repentance;" and thus innumerable precious souls in the last 1800 years have been everlastingly saved; but this time of forbearance has nearly closed; and soon, as to the world at large, all are concluded in unbelief, and the persevering wicked will be cut off for ever; but it is in the result to "have mercy on all (Rom. xi. 32,), and that ultimately righteousness, and nothing but righteousness may fill the whole earth. In the view of this, the Lord calls his church to its fullest song of triumph; "Say among the heathen that the Lord reigneth; the world also shall be established, that it shall not be moved. Let the heavens rejoice, and let the earth be glad, let the sea roar and the fulness thereof. Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth, he shall judge the world with righteousness, and the people with his truth."

(18.) The last practical lesson that we would draw from this subject is this, THE ASSURANCE OF A FUTURE ETERNAL INHERITANCE OF THE EARTH IN THE HEAVENLY KINGDOM IS A GREAT HELP TO THE PRESENT RIGHT USE OF EARTHLY THINGS. See how this was manifested in the life of Abraham. The promise made to him was—"I will give unto thee and thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession, and I will be their God." Gen. xvii. 8.

He had a promise of it for the perpetual possession, yet he never, during his earthly pilgrimage, received a fulfilment of it. Acts vii. 5. Heb. xi. 9, 13, 39, 40. He looked for it however in the better country. Heb. xi. 10—16. It was, what our hope is to us, a good thing to come. Heb. ix. 11.*

What an inspiring and ennobling effect this hope had upon Abraham ! God gave him power, and riches, and authority, and he made use of all for the glory of the Giver, the maintenance of righteousness, the flow of liberality, the use of his family, and the deliverance of the oppressed. Yet he lived wholly by faith, he confessed himself a stranger and a pilgrim, he made intercession for the wicked, he had not a foot of land his own ; he confessed that he sought a heavenly country. The promise to Abraham was, " that he should be heir of the world, Rom. iv 13. and the God of the whole world was his " shield and exceeding great reward ; " but the actual possession is yet to come. Heb. xi. 39, 40.

We also are to be followers of the faith of Abraham, and so sharers of his promises. Gal. iii. 29. We too have hopes before us of an everlasting inheritance redeemed for us by the blood of Jesus. Heb. ix. 15. In Jesus it is all ours ; (Heb. i. 2. Rom. viii. 17.) in his coming kingdom. (Dan. vii. 13, 27.) " Blessed are the meek, for they shall inherit the earth. All things are yours whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christ's, and Christ is God's. He that overcometh shall inherit all things." Rev. xxi. 7. Lordship over all originally given to man (Gen. i. 28.) and forfeited through Adam's fall is redeemed for us by Christ. In giving us his Spirit, he has given us " the earnest of our inheritance

* When the apostle tells the Hebrews (ix. 11,) in his day, of *Christ being come a High Priest of the good things to come* (*των μελλοντων αγαθων*), he furnishes us with a plain reference to one of the fullest promises of Israel's restoration in the Old Testament (Jer. xxxiii. see v. 40), and thus gives us another evidence, in addition to those already noticed (see pages liv.—lviii.), that the epistle to the Hebrews by no means sets aside the literal restoration.

until the redemption of the purchased possession." Ephes. i. 13, 14. Every thing is subordinate to our best welfare, all is working for our good: affliction itself "worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen." "Christ our head is already raised, and in the heavenly places at God's right hand, and in the unspeakable mercy and love of God, he "hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Ephes. i. 6. Let us see where our treasure is, even in heaven, and so shall our hearts be there, and our affections there; for *our conversation* (πολιτευμα, community, or political society,) *is in heaven.* In preparation for that state, we are born from above, and here "made meet for the inheritance of the saints in light;" we use the world as not abusing it; "whether ye eat or drink, or whatsoever ye do, do all to the glory of God;" and power, riches and influence, possessions, genius, learning, and knowledge, and every thing we have and acquire, are talents given to us to be traded with for our Lord's service; preparing us for our future kingdom and preparing the way for that glorious time when his will shall "be done on earth as it is in heaven. Every creature of God is good and nothing to be refused, if it be received with thanksgiving, for it is sanctified by the word of God and by prayer." The possession of Judea by Israel for ever also redounds to the glory of the Lord, as closely connected with this inheritance.

The difference respecting the literal and spiritual restoration of Israel is a part of that question which relates to the redemption of all earthly things. It is the design of Christ to bring what is visible, and sensible, and material into full subjection to (Phil. ii. 10, 11.) and entire sanctified combination with the spiritual and invisible; (Ephes. i. 10) a union which has its chief illustration and its great assurance to our souls in the incarnation of our Lord and Saviour. One of the peculiar difficulties indeed of this question now is, that the friends of Christ and his foes are

so intermingled, that they sometimes do not know each other. Merely spiritual men and mere men of the world are found unitedly opposing those who hold the fullest truth. The merely spiritual men deny the value of sacraments, or of national establishments, or the grateful use of earthly things, or the restoration of the Jews ; and the merely infidel men of the world, delighted with such aid, join them in the hope of overthrowing the whole of God's word. But the outward ordinances, and the union of Church and state, and the right enjoyment of God's creation, and the restoration of Israel, are as real a part of God's design of love to men, as the invisible and spiritual glories of his church.

There has been indeed hitherto, on the border lands of the disputed territory, a perpetual conflict. But though now our world, beautiful even in its ruins, be in a measure under the dominion of Satan, yet all God's dispensations are more and more ejecting Satan from it ; he is *fallen from heaven*, and he will soon be *cast into the bottomless pit*. The earth is redeemed from its enemy, and though it has yet to be purified in its last fiery baptism, it is not then to be annihilated, but restored ; and every step in each dispensation has been a step towards its full recovery, and towards the bringing all in the coming dispensation, whether visible or invisible, civil or ecclesiastical, earthly or heavenly, into one perfected union, under one head and king.

In such a blessed prospect, let us live the life and do the works of Abraham. Let us by the aid of the Holy Spirit, given in full measure to our Head, for our use, and in the fore-anticipation of that glory when "as kings and priests unto God, we shall reign on the earth," no longer be in bondage to earthly things, but have them in subjection to us ; our own body being first subdued. 1 Cor. ix. 27. It is the assurance that we are "a chosen generation, a royal priesthood, a holy nation, a peculiar people," that leads to a life of praise and constrains us, "as strangers and pilgrims, to abstain from fleshly lusts that war against

the soul." The confidence and knowledge that *the saints shall judge the world* enables us to overcome innumerable difficulties, and leads to the noble spirit of him, who, while he could say *all things are lawful for me*, would also add, *but I will not be brought under the power of any*. 1 Cor. vi. 12. When faith has drawn away all the blinds which kept the full light of heaven from our dwelling-place, we see the real character of all things contained in the spacious rooms, as it were, of creation, and thus can behold all those spiritual and heavenly glories, which, as in splendid pictures, display to us our future and eternal inheritance and father-land. Thus we are even now in part redeemed from our bondage to the earth, and all earthly things are to us redeemed from a mere carnal use, and, however mean in themselves, become types of heavenly things, pledges of our interest in those heavenly things, and divine ordinances for raising our hearts to them. Thus Enoch lived, and one short sentence describes the whole of his holy life and of his happy end—"Enoch walked with God and he was not, for God took him." Thus may we walk also, and be cheered by the brighter hope of the nearer time in which we shall be caught up and translated to our glory.

Come then, Christian reader, and partake with us of this blessed hope and of these scriptural and holy joys. They are not the novelties of the day, but the old paths in which the flock has walked from the very beginning. They are not modern inventions, but they pervade the Bible from Genesis to Revelation. They are not new things in Christianity, the early fathers and martyrs, as you may see at the close of this work, firmly believed them, and died in the faith of them. They humble man, they exalt the Saviour, and they promote holiness. Search the scriptures, see them plainly there, believe them, confess them, and spread them through the earth.

THE

RESTORATION OF THE JEWS.

DISCOURSE I.

THE CONQUESTS OF DIVINE TRUTH GENERALLY.

[Preached in St. Patrick's Cathedral, Dublin, on Trinity Sunday Afternoon, June 14, 1840.]

Revelation vi. 2.

And he went forth, conquering and to conquer.

Christian Missions, viewed as the Divine Spirit views them, are a great and arduous warfare. The enemies to be overthrown are very mighty. The conflict is long and the difficulties are great; but God designs that in the result there should be one fold, under one shepherd, and Jew and Gentile be one in Christ Jesus.

The prophecy of the Revelation is the plan, as it were, of the divine campaign, describing the whole scene of the war. The issue is sure and glorious, the progress is constant and ceaseless. The steps are indeed mysterious, but this watchword is inscribed on the portal through which

the armies of God march to the field—*Conquering and to conquer.*

The text is a part of the description of the opening of the first of the seven seals, by which God unfolds to his church things to come. It has a direct reference to the early spread of the gospel. The white horse is the symbol of the primitive church in its purity. Thus it is said, Zech. x. 3, "The Lord of Hosts has visited his flock, the house of Judah, and hath made them his goodly horse as in the battle." The rider on the white horse is the Spirit of truth, presiding over its course, winning souls to the faith of Christ. This corresponds to the description in Zech. vi. 8, where we have four chariots and different coloured horses, and they are explained to mean the four spirits of the heavens, which go forth from standing before the Lord of all the earth. It also corresponds to the mystical meaning of the other riders on the horses (v. 4. 5. 8.) The going forth of this white horse is the progress of the victories of truth, and its conquering and to conquer shows, that its present victories are made the pledge of fuller triumphs to come, each victory an assurance of future. This subject will furnish us with much encouragement to labour for the salvation of Jews and Gentiles :—

The words suggest,

I. The enemies to be overcome.

II. The prolonged conflict requisite.

III. The assurance of victory.

I. THE ENEMIES TO BE OVERCOME.

The real enemy is sin; the transgression of God's law by his own creatures ; but its forms and strongholds are very various and multiplied ; as the world, the flesh and the Devil may tempt and assail us. We will view some of these leading forms.

1. *Jewish stubbornness* is a mighty enemy to overcome. One would have thought that, if any thing could have overcome it, it would have been the mighty miracles, the unspotted purity, and the tender love of our incarnate Re

deemer ; but, notwithstanding all his miracles, they refused and rejected their own Messiah ; and Jesus himself "marvelled because of their unbelief." And for 1800 years this enemy has been so strong, as it respects the nation at large, that it has resisted all the grace of the gospel, and the unprecedented troubles and treading under foot of so many centuries. Though in every one of those centuries, God has been gathering from among them "a remnant according to the election of grace," the phalanx of the Jewish nation remains unbroken and unsubdued. Yet this whole nation shall at length yield to our Redeemer, and mourn for him whom they have pierced.

2. *Heathen Idolatry.*—At the time these words were first given, though some conquests have been made, it was still true, that "the whole world lieth in wickedness, darkness covereth the earth, and gross darkness the people." Except in churches planted by the Apostles, the gospel was but just glancing on some few countries of the earth ; though even then giving sure earnest of its further victories and triumphs.—America and a large part of the earth were uncheered with a ray of spiritual light. What mighty obstacles had the Spirit of truth to contend with ! Satan was everywhere enthroned in the highest places of this world, and he is called therefore in the New Testament *the God of this world.* His own worship was established as that of the supreme government in the chief nations of the earth. Greatly as this horrible dominion has since been diminished, open and avowed idolatry is still the religion of the larger part of the world. In the whole British Empire, with one hundred and thirty millions of fellow-subjects, thirty millions are professing Christians, thirty millions Mahomedans, and seventy millions Heathens. In one of our possessions, among our own fellow-subjects, there are above seventy millions of idolaters. Almost the whole of Africa is in idolatry, vast regions besides in Asia are idolaters. China has three hundred and sixty millions of idolaters. See here one class of the enemies to be overcome ; those feeding on ashes themselves, making a god and wor-

shipping it, making a graven image and saying, "Deliver me, for thou art my God." God has promised these idols shall be utterly abolished and pass away.

3. *Papal superstition* is another enemy to be overcome. When Satan could not stand before the light of Christian truth, he sought to corrupt it, and popery is his masterpiece for this end. This corruption is clearly foretold as different from the former enemies of Christ. Of the head of this mystery of iniquity, it is said, Dan. vii. 25, "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws, and they shall be given into his hand, until a time and times and the dividing of times." For twelve hundred and sixty years he was to have chief authority in Christendom. What an enemy has this been to the church! it is called in the Scriptures, and I dare not take any lower or feebler words,—"the great whore, the mother of harlots, and abominations of the earth, drunken with the blood of the saints and the blood of the martyrs of Jesus." Though the blessed Reformation gave a glorious light through Christendom, the chief kingdoms of Europe are still under the fascinations of the harlot church, and drunken with the wine of her fornication. There are probably one hundred millions of nominal papists now professing the apostacy, but "in one day, her plagues shall come, and she shall be utterly burned with fire, for strong is the Lord God that judgeth her."

4. *Worldliness* is another enemy yet to be vanquished. It mingles with the church wherever it is scattered in all the earth. Often are we warned against it: "Ye cannot serve God and mammon—the friendship of the world is enmity against God."

The design of the gospel is to raise our affections to heavenly things, and bring heavenly glories and blessedness to the earth; and for this end, God scatters the seed of his world far and wide. But Satan, the great enemy of man, by these thorns, "the cares of this world, the deceitfulness of riches, and the lusts of other things, seeks to

choke the word." Worldliness has yet to be driven from our earth, so that, not only our minds but every thing earthly shall be stamped with "holiness to the Lord : and God's will shall be done on earth, as it is in heaven."

5. The last enemy I would notice is *unbelief—infidelity*. Its ranks are very numerous—some live in avowed infidelity. There are probably one hundred millions of Mahomedans misled by that base imposture ; and in professedly Christian lands there are vast varieties of Infidels, Rationalists, Socialists, Socinians, and men of ambition, of business, and of pleasure. Unbelief, too, is the besetting sin of Christians everywhere ; so that the office of the Spirit is described by our Lord as being, to convince the world of sin, because they believe not in him. It is said, *God hath concluded all*, both Jews and Gentiles, *in unbelief, that he may have mercy upon all*—and probably all the enemies of Christ may be at last ranged under this as the final enemy. But this and every enemy shall be completely vanquished and overthrown at his coming. Then "the earth shall be full of the knowledge of the glory of the Lord, as the waters cover the sea." When the Son of Man comes there is "given to him dominion and glory, and a kingdom, that all people, nations, and languages should serve him ; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

II. THE PROLONGED CONFLICT REQUISITE.

It might, had it pleased God, have been otherwise :—as God in the natural world said, "Let there be light, and there was light," so, in the spiritual world, he could, by a single word, have filled the earth with spiritual light.

But he has plans of deeper wisdom and boundless goodness in the gradual subjugation of his enemies. He regards the highest good and the everlasting glory of his people in that arduous warfare which is needful for their triumph.

Let us notice the means of this warfare, and the support of Christians through it.

THE MEANS of this warfare are spiritual : mighty, not by an arm of flesh, but through God.

The preaching of the gospel is the most important weapon wielded by the church. Of this the Apostle says, 2 Cor. x. 4. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of the strongholds, casting down imaginations and everything that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Wherever the gospel is purely and zealously preached, God gives an increase to his own word, in the conversion of sinners.

The written word is another weapon full of power, able to beat down sin, and make wise unto salvation. We are required to take "the sword of the Spirit, which is the word of God," and it is a two-edged sword, before which Satan has no power to stand.

The faith of the church, in a world which disowns God, and amidst his multiplied enemies, is a part of our armour, the very shield by which all the fiery darts of Satan are quenched. This is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God ? The whole body of Christians is exhorted to "stand fast in one spirit, with one mind, striving together for the faith of the gospel." Phil. i. 27. Timothy is bid to "fight the good fight of faith, and to lay hold on eternal life."

Devotedness to the Lord, in an entire separation from his enemies, marks the Christian soldier. "What concord has Christ with Belial : Come out and be separate." The Apostle says, "When it pleased God to reveal his Son in me that I might preach him among the heathen, immediately I conferred not with flesh and blood :" at once he devoted himself to his Lord. "No man that warreth entangleth himself with the affairs of this world : that he may please him who hath called him to be a soldier."

The last means of this warfare is that which secures Almighty strength on our side ; "praying always with all

prayer and supplication in the Spirit, watching thereunto with all perseverance," and specially with reference to a full utterance and bold testimony of the truths of the gospel.

Here are our means of warfare—all our strength is in the Lord, and the foolishness of God will be found to be wiser than men, and the weakness of God to be stronger than men.

THE SUPPORT of the Church of Christ in this warfare is adequate to all our need and weakness ; but it also is not fleshly and outward, but divine and spiritual.

The promises of God are first set before us. Under these promises the faithful in every age have warred a good warfare. *They fought the good fight of faith,* and they died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them. Their souls were sustained, judging him faithful that had promised. Christians, live on the fulness of the promises. O may you know the power of the promises in every step of the Christian life !

The Spirit of Christ is the divine and inward strength of every soldier in this warfare. Amidst all his bonds and afflictions without, and false brethren within, the apostle says, " I know this shall turn to my salvation, through your prayer and the supply of the Spirit of Christ Jesus." Before the Apostle charged Timothy to " endure hardness as a good soldier of Jesus Christ," he exhorted, " Thou therefore, my son, be strong in the grace that is in Christ Jesus." To be " strong in the Lord and in the power of his might," is to be invincible amidst every attack of the mightiest foe, " for he that is in us is stronger than he that is in the world." Most cheering too is the assurance of God that this mighty helper of man, the Holy Ghost, shall in the last days be poured out upon the house of David, and the inhabitants of Jerusalem, as well as upon all flesh.

Nor is *the communion of saints* an unimportant part of that support the church has in its warfare. The salvation is a common salvation : Christians strive together for the faith of the gospel, contending " earnestly for the faith once

delivered to the saints." Their strength is vastly augmented by their union under one head, Christ Jesus: as the strength of an army is in its perfect union of movement under one commander. We are bid to comfort ourselves together and edify one another. Oh that this fellowship of spirit may be realized in all its blessedness!

The glory to come is the last support which I would mention. This has ever animated the Christian warrior. Our Captain and Leader fixed his eye on "the joy set before him, and endured the cross." His devoted servant, Paul, reaching forth to the things before, "pressed toward the mark for the prize of the high calling of God in Christ Jesus." To be "heirs of God, joint heirs with Christ," what a hope! the "sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us;" a house not made with hands, eternal in the heavens, mortality swallowed up of life, the crown of glory unfading and everlasting! O what a prize has God set before us! May we be faithful unto death, and it is all ours.

Such is the support in the prolonged warfare of the church; and animated by his support we see the army of Christ, though faint yet pursuing, and nearer and nearer their final victory.

III. THE ASSURANCE OF VICTORY.

The prediction of our text promises and assures this in two distinct views or stages of progress: present conquests and final triumphs.

1. *Present conquests:* he went forth conquering.

If we look at the past history of the church, it is a series of progressive victories over mighty and most subtle enemies. One impediment after another, raised by Satan, has been vanquished, one woe after another ends in the still increasing kingdom of our Redeemer.

Let us take distinct æras to show this.

1. *The conquests of the early church* were very wonderful. Judea was deeply sunk in Pharisaic self-righteousness,

and Sadducean infidelity. Twelve apostles, mainly fishermen, one hundred and twenty disciples, chiefly of the humbler ranks of life, commence the Christian church at Jerusalem. They became three thousand on the day of Pentecost; speedily they count five thousand, then myriads, tens of thousands. The first triumph of the church of Christ was among Jewish converts. It spreads through Judea. Samaria receives Christ; Phœnice, Syria, Antioch, Cyprus, hear of him. The great apostle of the Gentiles is raised up. Damascus, Arabia, Pamphylia, Pisidia, Lycaonia, and Cilicia are visited by him. At length he enters Europe, by Macedonia and Greece, and after indefatigable labours is sent to Rome, and preaches in Italy, everywhere establishing in Christian churches, durable monuments of the triumphs of the gospel.

The Jewish nation, alas! became, notwithstanding the pure church which God had raised up amongst them, the first great opposer of the church of Christ; and, killing the Lord Jesus and their own prophets, and persecuting the apostles, they filled up their sin, till the righteous judgment of God removed them as an obstacle to his truth, and destroyed their city; a memorable warning of the sure end of all that oppose the gospel, and a removal of a mighty impediment to its universal diffusion.

Through three centuries of sufferings, toils, and ceaseless faith and love, the first Christians propagated the gospel. Soon Britain, Germany, Spain, France, Persia, Sarmatia, Dacia, Scythia, had heard the gospel; and, at length, the government of the whole Roman empire became, under Constantine, Christian. Satan was dethroned from his seat of power: according to the prediction, Rev. xii. 9. "The great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him, and I heard a loud voice saying in heaven, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ." Thus the divine ap-

proval is testified of the national establishment of Christianity.

2. *The conquests of the Reformation.* For three centuries after the national confession of Christianity, under Constantine, the visible Church was extending in Europe, Africa, and Asia, amid all the conflicts of deadly heresies, till the great truths of the Christian faith became fully established, as contained in that Athanasian Creed which our church this day teaches us to use. Then Satan, by Popery in the west, and Mahomedanism in the east, sought to corrupt what he could not destroy, and for a lengthened time, though Christianity was outwardly extending, Satan, by its corruption, impeded its course, till God in his pity and love, at the beginning of the sixteenth century, exalted his true church from its depression, by the revived, open, and enlarged exhibition of his truth in the Reformation. Then the Holy Bible, the little book compared with the large sealed book of God's secret providence, was fully laid before the church, and by the then recent discovery of printing, opened to men in general. (Rev. x. 2.) The light of the gospel was thus spread more or less into every Popish country through Europe. The Protestant religion was received, and had a civil establishment, in half of Germany and Switzerland ; and was nationally established in Sweden, Denmark, Holland, England, Ireland, and Scotland, with a partial establishment in France, Poland, Hungary, and Lithuania. Not a few in Italy, and in Spain also, heartily embraced it. Pure confessions of faith were published, showing the largeness of the truth received, and the harmony of the Protestant churches. And, while Satan and the stubbornness of sin have been afresh exhibited in the decays of Protestantism, so that much of its purity and zeal was lost, and what remained seemed ready to die, and several countries, where it had largely entered, finally rejected it ; God was still, by the colonizing of America in the west, and India in the east, preparing the way for the further triumphs of the gospel.

3. *The conquests of recent missions* show that the church

of Christ is still going forth conquering. At the time when infidelity, lukewarmness, and indifference had overspread so largely the Christian churches ; at a time when lawlessness had its full outbreak in one kingdom of Europe, in the first French revolution, God graciously called forth into full diffusiveness of good, another messenger of mercy, in the spirit of missions, to diffuse his truth and prepare the world for the coming of his Son. "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come." These missions now embrace every nation yet unblest with the gospel. As openings are made by navigation and discovery, by science and commerce, into each land, and even before these forerunners of Christ have entered, the missionary goes and enters, bold in faith, and establishes a Christian church. So that now, in the largest part of the remaining heathen world, missionary stations are established, from which the light of the gospel is breaking forth, as a witness of God's holy love to all nations. Praise, and honour, and glory be to him.

4. *The awakening of an interest in the Jewish people in the present day* is very remarkable. Much has already been accomplished for their good. In the diffusion of the Old Testament, in the translations and circulation of the New Testament, by the publication of small books and tracts, by a version of our Liturgy into Hebrew, by missionaries now labouring successfully among them, and by the actual baptism of several thousands, a progress has been made, unknown since the apostolic age. The Protestant churches of England, Scotland, and America, as well as on the Continent, have testified an unprecedented interest in their behalf. Their national state is now calling forth the attention of statesmen, and the governments of the earth. We see all the indications of those events which might be previously expected to mark the time drawing

nigh, of their re-gathering to their own land, and their conversion.

Such are the present conquests of the church of Christ. Let us then proceed onward to its *final triumphs*, and here I will show the grounds of confidence for this end ; then the nature of the triumph.

1. *The grounds of confidence* for this are very numerous. Every prediction, every providence, every promise, every prayer, all past success, all present blessings, furnish an earnest, pledge, and assurance of this triumph. The perfection of the divine goodness may assure it to us. If God has commanded us, "Be not overcome of evil, but overcome evil with good," and if every command be but a reflection of his own beauty and excellence, O how assuredly will he overcome evil with good ! If David could pray with confidence, "Thou art good and doest good, teach me thy statutes," how sure may we be that this goodness will not rest till all are taught his statutes. If God commands us to *love our enemies*, his heart too is full of goodness, even to his enemies.

The greatness of the mystery of godliness assures us of this. Think of the Creator of all becoming man ! "God was manifest in the flesh." It could not be for an object that should be left incomplete, a merely divided empire with Satan. The Lord of glory dying on the cross assures our triumph.

The extent of his sacrifice furnishes a further ground of confidence. "He gave himself a ransom for all, to be testified in due time." He himself stated, "The bread that I will give is my flesh, which I will give for the life of the world." He chooses his own church, his very elect, to bear witness of this, and they rejoice to declare, "We have seen, and do testify, that the Father sent the Son to be the Saviour of the world."

The Almighty power of his Spirit is a yet further assurance to us. What are difficulties ? Where are enemies, to stand before this Spirit ? This is the word of the Lord : "Not by might, nor by power, but by my Spirit, saith

the Lord. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain, and he shall bring forth the head-stone thereof with shoutings, crying, Grace, grace unto it." Zech. iv. 6, 7.

And every thing else is summed up in the "oath and covenant of God: Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none else; I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow, every tongue shall swear. In the Lord shall all the seed of Israel be justified, and shall glory." Isaiah xlv 22, 25. Nothing in heaven, or in earth is, or can be, more certain than this full triumph of Christ and his church in the conversion of Jew and Gentile to him.

Let us then, in the close, briefly notice the nature of the triumph.

1. There is *the gathering of God's elect to the glory* of their Saviour. This has ever been the blessed hope of his people. "I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory." John xvii. He promised when on earth, that on the appearing of his sign in the heavens, coming in the clouds of heaven, with power and great glory, he would "send his angels and gather together his elect from the four winds, from one end of heaven to the other." Matt. xviv.

His coming, and our gathering to him in resurrection-glory, are continually connected in the scriptures. (Zech. xiv. 5; 2 Thess. ii. 1; Jude 14.) "Then shall we inherit his kingdom and sit on his throne, and reign with him for ever and ever." What a glorious triumph will this be to all his believing saints!

A second step in this triumph is the "full conversion of Israel" to Christ. The promises of this are exceedingly numerous. The 11th of Romans makes it plain on the New Testament evidence, verse 26, "All Israel shall be saved, as it is written, There shall come out of Zion the deliverer, and turn away ungodliness from Jacob. For

this is my covenant with them, when I shall take away their sins." Read the 60th of Isaiah, to discern the glories and blessedness of this full conversion of Israel..

The third and last step in this triumph is, "the general conversion of all nations to Christ." If such blessings were connected with the fall of the Jews, what with their fulness ? if their casting away was the reconciling of the world, what shall the recovery of them be but *life from the dead ?* Yes, amidst all the varied scenes which the Bible shows our earth has yet to pass through,—blessed be God, the consummation is "a new heaven and a new earth, wherein dwelleth rightcousness"—the holy Jerusalem descending out of heaven from God, and the nations of them that are saved walking in the light of it—and all kings of the earth bringing their glory and honour into it. "The tabernacle of God is with men, and he will dwell with them. There shall be no more curse," every tear shall be wiped away, and God himself be with men, and *be their God,* and his will be done on earth as it is in heaven.

Oh! glorious consummation of the triumphs of Christ! Let us rejoice to hasten it on as the only true happiness of our earth.

Let us seek to have a part also in the earliest and highest glories of the church. Let us remember that ardent desire of St. Paul, which made him such a blessing to the world, and so willing to suffer, counting all but loss for Christ; "to know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death, if by any means he might attain to the resurrection of the dead."

Dear brethren, there is neither safety, happiness, nor glory, but in being one with Christ and wholly his. Judgments are speedily coming on our earth. They must precede this heavenly glory. "Repent ye, for the kingdom of heaven is at hand, and bring forth works meet for repentance, by following Christ at all costs and sacrifices."

Joyfully also continue to aid the progress of his gospel among all your fellow men. Nothing given shall be lost, nothing done, that is done for his name's sake, be unrewarded in the day of his appearing.

DISCOURSE II.

THE SAVIOUR'S PERSEVERANCE AMIDST DISCOURAGEMENTS.

[Preached in Canterbury, July 12, 1840.]

Isaiah xlii. 4.

He shall not fail nor be discouraged till he have set judgment in the earth, and the isles shall wait for his law.

Of all the great objects that can interest the human mind, next to our own salvation, nothing can be higher or more important than the spread of the gospel of our Divine Redeemer. Man's blessedness and God's glory are here especially concerned. We become fellow-workers with God the Father, God the Son, and God the Holy Ghost for the greatest of all ends.

While the object, however, is thus great, the trials, difficulties, and discouragements are proportionally great, and there is special need of patience. Zeal is apt to grow languid, and love to become cold, when the fruits are not so speedy, nor the success so full, as we have hoped. Our graces need revival and establishment on God's promises, and our faith to be confirmed by our Lord's example. Both are here set forth for this end, and especially the example of our Lord as the beloved servant of God, and his persevering love.

The two former chapters of Isaiah had been foretelling

the comfort and triumph of Jerusalem, and the time when all should see the glory of the Lord. But what delays were to take place? Seven centuries before the first advent, and above eighteen hundred years more since, ere the complete fulfilment.

The Lord seeing this trial of his people's faith, gives the prophecy contained in the xliind chapter. He calls our attention to that elect *in whom his soul delights*, to his meekness, his tenderness, his unfailing and unwearied love in carrying on the work given to him, till all should be fulfilled.

Our subject is the progress of the gospel of Christ. Let us consider—

I. The great aim of Christ.
II. His discouragements.
III. His perseverance.
IV. The glorious issue.

I. The great aim of Christ—to set judgment in the earth.

His object in sending his gospel through the world is to bring in universal holiness and obedience. Here is the charter of all our missionary labours. The gospel is both a privilege and a trust. It is a privilege in the present blessing which it confers on those who truly receive it; and it is a trust committed to us that we may further its progress and spread it through the earth.

In this aim of Christ we have three views of what he designs to accomplish in the progress of the gospel: its sphere, its nature, its durableness.

I. Its sphere. In the earth. Not in heaven;—judgment is perfectly there already; but in the earth, according to the prayer, 'Thy will be done on earth as it is in heaven.' Heaven is full of the goodness and glory of the Lord, his will is done there perfectly, and hence perfect blessedness is there. The earth, on the other hand, is full of sin, and so full of misery ending in death. The aim of the gospel is not merely to translate us to heaven, and to

leave a sinful world unchanged, but "to set judgment in the earth;" to bring down heaven, with all its light, holiness, love, peace, and glory, to our earth. Its issue is, "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people." This blessed issue gives a fulness and reality to the promise, and brings it down within our reach. It plants, as it were, the ladder of blessing on earth, whose top reaches to the heaven.

Observe the largeness of this sphere,—IN THE EARTH, not in this or that family, or tribe, or nation, but in the earth, according to the promise made to the Redeemer, (Isa. liv. 5), "the God of the whole earth shall he be called." This width and largeness of the purpose of God may be seen in the love of the Father, "God so loved the world that he gave his only-begotten Son" for it: it may be seen in the offering of the Son, "a propitiation for the sins of the whole world;" in his promise, "I, if I be lifted up, will draw all men unto me;" in his invitation, "Look unto me and be ye saved, all the ends of the earth:" in the commission he gives to his ministers, "Go ye into all the world and preach the gospel to every creature;" in the office of the church, as the light of the world and the salt of the earth, and in the promised gift of the Holy Spirit *to all flesh*.

Oh! dear brethren, how clearly by missionary labours are we treading in the path marked by God's own hand of love, seeking to carry the glorious gospel into every corner where there is darkness to scatter or souls to save.

Such is the sphere Christ aims to bless.

2. THE NATURE of his aim is that the earth may be filled with *judgment*. The term used seems to point out everything disposed and regulated righteously, according to the will of God; the perfect judgment of the Supreme Judge everywhere established, and Satan and all his hosts overthrown. "He shall send forth judgment unto truth or victory." Matt. xii. 20. So the Holy Spirit is promised to convince "the world of judgment, because the prince of

this world is judged." Its general meaning is universal righteousness and holiness in all its varied forms of goodness towards our fellow-men and obedience to God. In individual persons it is repentance and faith, hope and love; in families it is union and blessedness: "I will bless thee and thou shalt be a blessing." In nations it is God universally acknowledged, and righteousness universally prevailing. It is the angelic song realized all over the earth, "Glory to God in the highest, on earth peace, good-will towards men." It is, "whatsoever things are true, honest, just, pure, lovely, and of good report;" whatsoever things make for peace and accompany salvation, everywhere abounding. It is the fulness of the "fruits of righteousness, which are by Jesus Christ to the glory and praise of God."

3. ITS DURABLENESS. The effects are lasting—he is to *set* judgment, to fix it durably so that it cannot be shaken. All evil things are in their nature destructive and perishing, but good things are, in the gracious providence of God, lasting; the fruits of the gospel are permanent; "Ye have your fruit unto holiness, and the end everlasting life." No labour in the Lord is in vain, the blessings are from generation to generation.

But we are now sure that our Lord shall return in his glory, that the earth and the works thereof shall be burned up in the day of the Lord; and how near that day is, no tongue can tell. Undoubtedly this is the case, and yet the works of the Christian built on the sure foundation, the gold, silver, and precious stones which he has placed there, shall abide that great fire, and he shall receive a full reward. And after the burning of our earth, "we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness," and nothing contrary to that righteousness. As the deluge did not annihilate, so the last fire will not annihilate. "Of the increase of our Redeemer's government and peace there shall be no end: upon the throne of David, and his kingdom; to order it and to establish it, with judgment and with jus-

tice, from henceforth even for ever. There is then a perfect blessedness for our world to experience after that fire, and this for ever. Oh how full is the encouragement which God gives to patient labours of love, and how lasting are their fruits! How should these promises animate us to meet and surmount dangers and difficulties..

II. THE DISCOURAGEMENTS OF CHRIST.

He shall not fail nor be discouraged.

The words imply that there are great seeming grounds of discouragement—they furnish us with a guide to correct our expectations. There are serious difficulties.

In our own salvation, we are told to "count the cost before we build the tower," and it is equally requisite to do this in all labours for the salvation of others.

The causes of discouragement are various and great. Notice some of the chief of these causes.

1. THE EXTENT OF THE EVIL.

If we survey that earth which is ultimately to be the scene of righteousness and blessedness, how awfully are the words of scripture verified, "The whole world lieth in wickedness." The gospel went forth like Noah's dove, with no rest for the sole of her foot. It was rejected by the Jewish nation, and then it had to meet with the uncongenial regions of Roman idolatry and the savage manners of barbarous lands. And still it has to contend with a more awful evil, Christian idolatry and infidelity in professedly Christian lands; Mahomedan pride, and self-righteousness, and imposture; Hindoo deceit, cruelty, and licentiousness, and the general mass of heathen superstitions and ignorance, scattered over the world: the deep-rooted prejudices of Jews and gentiles all over the earth. In the midst of this world of departure from God, the Church of Christ is a little flock still, and though it has prodigiously advanced in 1800 years, we have still, looking at the immense multitudes every where who reject Christ, to ask, "Who hath believed our report?"

2. THE STUBBORNNESS OF SIN is another mighty

discouragement. "The heart is deceitful above all things, and desperately wicked." Surely if any thing was calculated to lead captive every mind and every heart, it was the mighty works, and the holy, tender, and gracious character of our blessed Redeemer; but men refuse to "hear the voice of the charmer, charm he never so wisely. Though he did so many miracles they refused all his love, so that "Jesus himself marvelled, because of their unbelief." When by the mighty grace of God, the most furious of the persecutors, Saul, was converted, he hoped that the relation, at least of his own extraordinary change, might affect them; but he was told, "Get thee quickly out of Jerusalem, for they will not receive thy testimony concerning me." What is the description given of sinners before their conversion? they are said to be hewn from the rock, dug from the pit, "sold under sin, dead in sins," to be as dry bones, to be those that will not come to Christ that they may have life. Instead of hailing him, sinners beseech him "to depart from their coasts." All experience manifests this exceeding stubbornness of sin. It is hard to gain even the attention, it is harder to reach the understanding, it is harder still to touch the conscience, and it is hardest of all to win the heart to entire devotedness to God. Oh the marvellous contumacy of evil; nothing but the yet more marvellous grace of God can subdue it!

THE DELAY OF TRIUMPH is a third discouragement. Ages have passed since the rise of the gospel. It has been sent through the world, God's strength on its side, and largely accompanying it, to win men to Christ, and with a designed issue of triumph in the result. Yet Christ "came to his own, and his own received him not," and eighteen centuries have past, and darkness still covers the earth. There are vast regions that the gospel has hardly touched; there are other regions which once had it, and have lost it. Where it is still found, how grossly is it corrupted! Mahomedanism owns but supplants it. Popery under its profession is "the mother of abomination;" infidelity and worldliness eat out all its life in protestant countries; Jewish un-

belief still remains. It seems to sense as though the Lord were "slack concerning his promise"; had forsaken the earth and ceased to carry forward his gospel with his mighty power. True, indeed, it is that there is much cause for gratitude and hope, and many tokens of mercy ; true it is that the delay was all foreseen, and men were forewarned of the apostacy ; but still to the sanguine wishes of a heart full of pity and full of love, and not duly resting on the truth of God and the sureness of the promise, there is much, very much, to dishearten and discourage.

The last discouragement that I would notice is, THE COLDNESS OF CHRISTIAN LOVE. Because *iniquity shall abound, the love of many shall wax cold.* O how painful a view are we compelled to take of the church, even as consisting of true Christians of various denominations. What jealousies and enmities, what divisions and strife every where prevail among those whom we have reason to believe in the main really love our Lord ! But, oh, how little depth of love, bearing and forbearing one another, how little fulness of zeal for the great things of Christ, and what earnestness of contention for the lesser matters. The house is divided against itself. And while this state of the church continues, the conversion of the world is hopeless. The Redeemer's prayer must be realized, "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us," before we rise to the fulness of blessing then desired, "that the world may believe that thou hast sent me."

Dear brethren, let me entreat you then by the view of those difficulties, to correct undue expectations ; learn to count the cost and to cherish only scriptural hopes, let us use every divine means for gaining our blessed end ; but, feeling our own weakness, let us be especially earnest in seeking the aid of the Holy Ghost.

That you may be encouraged thus to act, let us proceed to consider :

III. THE PERSEVERANCE OF CHRIST.

He shall not fail nor be discouraged.

What a ground of confidence and hope should this be to us! It is one cause even of God's delight in his beloved Son (ver. 1) that he honours his heavenly Father with entire confidence. This, too, may furnish us with the most lively anticipations of success, and full joy of faith and thanksgiving.

This perseverance is to be seen in all the forms of his love—let us glance at the delightful theme in some of its more marked particulars. There is,

1. UNFAILING LONG-SUFFERING TO THE WORLD. *He is of purer eyes than to behold iniquity.* Sin is his abhorrence to a depth and extent far beyond our thoughts; yet is he "long-suffering to usward, not willing that any should perish, but that all should come to repentance." We have in the strong language of scripture "made him to serve with our sins, and wearied him with our iniquities." "What contradiction of sinners he endures against himself," yet he still *waits to be gracious*—still stands inviting sinners, "Come unto me, all ye that are weary and heavy laden;" a perfect example of that love to which he calls us, "he covereth all things, believeth all things, hopeth all things, and endureth all things."

2. UNFAILING PATIENCE TO HIS CHURCH. Look at his conduct towards his apostles, and the tenderness and gentleness of his dealings with them; how he defended them when accused, how he prayed for them, what kind constructions he put on their conduct;—"the Spirit indeed is willing, but the flesh is weak;" how, while he provided not for his own life, he provided for their safety, and met all their doubts and fears, after his resurrection, with infinite wisdom and love. It is the picture of what he still is and does. Our faith is weak, our perverseness is great, our provocations are many; well may he exclaim, "O faithless and perverse generation, how long shall I be with you, how long shall I suffer you!" Yet this faithful and tender shepherd of the sheep heals the sick, cherishes the weak, bears with all, and having begun a good work in us, will perform it to the day of his appearing.

3. UNFAILING CONSTANCY OF HIS PROVIDENCE. *All power in heaven and earth is given to* Him, and all is used by him for the hastening to its utmost glory and fulness, the final establishment of his kingdom. All the changes of states, and the vast affairs of mighty nations, and the unfolding of knowledge, and the progress of arts, and every gift given to his church, have a far deeper meaning and higher end than the wisest of merely this world's politicians ever yet saw. They are all secretly but effectually and mightily working together for good and glory to his own people, and the full triumph of his own holy and happy kingdom.

4. THERE IS UNFAILING STRICTNESS OF JUDGMENT. Wherever sin becomes at length ripe and full, wherever the gospel is perseveringly and openly rejected, there the righteous judgment of God our Saviour, is, at length, inflicted ; when nations reject God and his truth, they are overthrown ; when churches become wholly corrupt, their candlestick is removed. Thus the punishment of one is made a warning to others; that of the nations of Canaan to Israel, that of the Jews to us Gentiles, that of eastern churches to the western, that of papal countries, in the pouring out of the vials, to us protestants in the judgments now hanging over us.

5. There is UNFAILING SOVEREIGNTY OF GRACE. He shews all along that he "will have mercy on whom he will have mercy, and will have compassion on whom he will have compassion." In the midst of all he preserves a people for his name ; (Oh may you and I be numbered with them.) He chooses and blesses whom he will, and makes them a blessing, so surely accomplishing the number of his elect that not one can be lost. Thus his purpose of love is unfailing ; the covenant of his grace is sure and eternal, and in the fulness of time he shall see of the travail of his soul and be satisfied.

Oh, brethren, let Christ be our light and our glory, and the lifter-up of our head. What a blessed pattern has he given us of patient perseverance amidst all difficulties.

Let us tread in his steps in all our efforts to diffuse his gospel.

IV. THE GLORIOUS ISSUE.

His object is, as we have seen, to set judgment in the earth, and an assured issue is promised to him ; "The isles shall wait for his law."

Let us notice the issue itself and the progress towards it.

1. THE ISSUE ITSELF.

His aim describes the purpose of the Redeemer, but the promised issue describes the changed state of the world ; no longer averse to Him and alienated from his will ; no longer considering the law of God as a bondage, condemnation and terror, but truly converted to God. The whole world brought to this state of mind, waiting in the attitude of obedience, to yield a willing and joyful conformity to his will ; waiting in the attitude of hope, anticipating all the blessings of his righteous reign, and waiting in the attitude of earnest desire for his law, as alone calculated to make men happy now and for ever.

The extent of this issue is opened in the expression, the isles, the remotest parts of the earth, and then unknown to the Jewish nation. It is like that similar promise,—"All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee." It includes the whole earth brought to the blessed state of waiting for and expecting with eager hope the law of the Redeemer ; each heart to be his temple, each family his abode, each isle his dwelling-place, and the whole earth full of his glory.

2. Nor is this an imaginary issue : there has been a steady PROGRESS towards it. There have been lively earnests given of it already. The British isles themselves are gracious first-fruits ; the promise in its commencing state is realised in Britain. Tahiti, Owhyhee, and New Zealand, and islands but lately discovered, are beginning to wait for his law. See how from the time of Isaiah to the present moment the mighty grace of God, with irresistible power,

amidst all obstructions, has been preparing more and more enlarged means and facilities for the universal establishment of the kingdom of Christ. When was his law so diffused over the world as now it is? Nineteen-twentieths of the inhabitants of our world have his truth in a language which they can understand. The gospel is returning once more to the Jews ; the waters of Mahomedanism are drying up ; the vials of wrath have descended on Popery ; the last Antichrist is coming forth ; the idols of the heathen are vanishing ; soon the Jews will be restored and converted. From England to China, all through the eastern hemisphere ; from the United States to the verge of the great Pacific Ocean, all through the western hemisphere, the feet of the missionary carry the beneficent laws of the Redeemer, and the remotest isles of our earth have welcomed his gospel. Judea itself is become an object of interest to all nations. How improbable was all this when Isaiah, in the small kingdom of Judah, first received this prediction. For seven hundred years how feeble and insensible its progress. And ever since that, it has been a conflict between darkness and light. But here is the peculiarity of the gospel-day ; quite unlike all other days, "at evening time it shall be light." And we see in the old age, as it were, of our world, all the preparations for that "new heavens and new earth wherein dwelleth righteousness."

And what is our privilege and duty, Christians, but to have the very mind, and to tread in the very steps, of our blessed Master. Let us not fail nor faint in this his gracious work, but go on from strength to strength, expecting difficulties and obstructions, but knowing that not one of them shall be insuperable or really frustrate the gracious and merciful design of our Lord and Saviour. Let us "be stedfast, unmoveable, and always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord."

Let us feel more and more, dear brethren, that in promoting the salvation of our fellow-men we are engaged in the very work of the Redeemer himself, and with an

enlarged and joyful liberality let our whole souls be engaged in this blessed but arduous work. There is a hidden and secret but irresistible power and strength in the diffused gospel, that makes even present disappointment only the means of the farther reaches of divine goodness, and a fuller swell of overflowing blessing ; yes, that spring-tide of wisdom, power, and love, is now rising that will not cease its flow till the whole earth be full of the glory of the Lord.

The whole of this subject eminently applies to the Saviour's dealings with the Jewish nation. How clearly his aim will be accomplished in their salvation ! Isa. xxvii. 6. How great his discouragements in their lengthened unbelief ! Isa. xlix. 5. How stedfast his persevering love to them ! Isa. liv. 7—17. And what an issue of glory for the whole world will be their conversion ! Isa. lx. and Rom. xi.

DISCOURSE III.

THE MIND OF CHRIST RESPECTING THE JEWS.

[Preached in Birmingham, April 16, 1837, and in Trinity Episcopal Chapel, Edinburgh, May 19, 1839.]

Isaiah lxii. 1, 2.

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory.

The indifference felt towards the Jews by Christians at large has been very great. Much have they, in former ages, been oppressed and injured by those bearing the Christian name. The days of open persecution have hardly ceased, and days of neglect and unconcern have by no means passed away. True scriptural knowledge, as well as true Christian feeling, gives the church of Christ a deep interest in the actual state of the Jews.

My text speaks this with a power and life which I am almost afraid to injure by attempting to unfold and to manifest. It discovers to us, with the most vivid light, the Divine mind. And truly thankful do I feel, to be permitted, in God's gracious providence, first to open this blessed subject, in this pulpit and in this city, on a festival of our church so adapted to such an occasion.

When we consider that it is now eighteen hundred years since the Holy Ghost was first poured out on Jews in Jerusalem, and so by them the Gospel came to us; well may we celebrate such a day by stirring up Christians to seek to return again to the Jews the blessings which they gave to us.

May the Lord himself assist me to lay this subject before you, and may the same Holy Spirit be largely shed forth upon us.

I. The person speaking.

II. Those for whom he is interested.

III. What he desires for them.

IV. The earnest expression of those ideas.

I. THE PERSON HERE SPEAKING.

It is the Messiah, our Lord Jesus Christ.

In the beginning of the former chapter, he is introduced as the speaker in these words: "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord." We can have no doubt about this, as our Lord himself applied it to his own person in the synagogue at Nazareth.

The remainder of that chapter is full of promises of the restoration and conversion of the Jewish nation, and of its blessed effects on all nations. And now, in the beginning of this 62nd chapter, the Redeemer pours out his fervent desires for the accomplishment of this all-important object. The various expressions can have no inferior speaker. "Thou shalt be called Hephzibah," that is, "my delight is in her," applies pre-eminently to Christ.

Let us see then, very clearly, that our Lord Jesus Christ here speaks, and here discovers his mind. To know what are his views and purposes is infinitely important to us, and I will lay this before you as discovered to us in his life.

Who can adequately describe all the toils of his most

laborious ministry? His disregard of personal ease and comfort; his incessant preaching by day; his nights spent in prayer; his not having leisure so much as to eat bread; when hungry and thirsty himself, giving spiritual food and drink to sinners; always going about doing good, and not having where to lay his head for repose at night.

And what was his mind in all this!—the salvation of Israel. He expressly says, "I am not sent but unto the lost sheep of the house of Israel." His apostles declares that "Jesus Christ was a minister of the circumcision for the truth of God to confirm the promise made unto the fathers." He bids the twelve, "Go not into the way of the Gentiles, but go rather to the lost sheep of the house of Israel." The word was first to be spoken to them.

And when they rejected that word, what was the mind of Jesus? See it on his last approach to Jerusalem; regardless of the acclamations of his faithful disciples that crowded round him, his heart was full of sorrow for Jerusalem; "When he was come near he beheld the city and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace!"

On more than one occasion, he appears to have thus sighed over the city: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" (Luke xiii. 34; Matt. xxiii. 37.)

But when they had rejected him; when they had cried, Away with him, away with him, crucify him; when they had spit upon him and scourged him, has he still the same mind? When they revile him on the cross, and bid him, with taunting words, "Save thyself, and come down from the cross;" what are his thoughts then? Hear his words: "Father, forgive them, for they know not what they do."

But when he rose from the grave, when he gives his last commission to his Apostles, what are his directions? "Let repentance and remission of sins be preached in my name among all nations, beginning at Jerusalem."

See, then, here distinctly the person speaking; the mind of Christ is the mind set before us in this text. It is clear, whatever may be the reason of it, there is in the mind of our Lord Jesus Christ a deep concern for the salvation of the people of Israel in particular; a special regard for them, as will be yet more fully seen in the farther consideration of this subject. And if it be the mind of Christ, O how plain is the conclusion! it will be the mind of all his followers.

II. THOSE FOR WHOM HE IS INTERESTED.

It is for *Zion's sake*, it is for *Jerusalem's sake;* and you will observe that this is distinguished from the Gentiles and their kings, who come in a subsequent relation. It means, then, the literal Zion and Jerusalem in its primary sense; the Jewish nation as distinguished from the Gentiles, including, however, all the spiritual seed of Abraham.

We will first briefly notice, that the spiritual seed is included, and then dwell on the literal Zion.

1. THE SPIRITUAL SEED. All who believe in our Lord Jesus Christ "are come to the Mount Zion, the city of the living God, the heavenly Jerusalem." The Jews, as a distinct nation, as a body of people, have, for a season, fallen and been broken off, that a people from among the Gentiles might be grafted into their olive-tree, enriched and saved through their fall. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." In this view, we are included in this prayer. For us the Lord Jesus is now thus deeply interested. It is his own word in his prayer to God before his Jewish apostles: "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one." All believers in Jesus are partakers of his promises. "They are all yea and amen in Christ Jesus. It is of faith, that it might be by grace, to the end that the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all."

Our Saviour here, then, includes his believing people in every age, and pours out the largest and richest desires for the full triumph and glory of his whole church. But this larger and more extended sense of the words, by no means interferes with, or weakens, their more direct, though more restricted, meaning.

2. Our Lord specially prays for the LITERAL ZION.

The Jewish nation, now fallen, now for a season cast away and broken off—for them he is specially interested. You have seen how he was interested for them in his life, in his death, and at his resurrection. And O think not that he has any other mind still. We are in great danger of being ignorant on this very point through high-mindedness; and, therefore, the apostle, in the 11th chapter of Romans, dwells at large on this subject, and charges us, "I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in;" that is, till the number to be gathered from the Gentiles be completed. "And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." The Apostle adds: "As touching the election, they are beloved for the fathers' sake; for the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy."

On New Testament evidence, then, you see the mind of God our Saviour respecting the Jews. But O let our faith rise to the undoubted confidence that all Old Testament prophecies will be literally accomplished. God's words are given to be understood. Though, as the message of infinite wisdom, they MAY contain, and do contain, a farther and deeper meaning, which the wisest men and angels themselves can but in part comprehend, they *must* have at least that meaning which they convey at first to

the simplest mind. The Old Testament prophecies were given to the Jews before the times of the Gentile dispensation. They could not then have understood them but in the letter, that Jerusalem meant Jerusalem, the city of David ; and Zion, the mount where the temple stood ; and Israel, the nation separated from others for God ; and the truth of these promises was to be the anchor of their souls in the midst of trouble and darkness. To rob them of these promises is most hateful to God, as he says in the chapter before our text, "I the Lord love judgment, I hate robbery for burnt-offering." Our Lord himself in opening his ministry, solemnly cautions us, "Think not that I am come to destroy the law or the prophets."

The rejection of the Jews has been literally and minutely accomplished, so that all men that dwell on the face of the earth have sensible and visible witnesses of the truth of God's threatenings, and the certainty of his judgments. And as the righteousness in the threatening has been so visibly accomplished, we may be sure that the mercy and loving-kindness in the promise will be also fulfilled literally and exactly. To think otherwise would be to have a very unjust view of the real mind of Him whose name is LOVE. The very sight of their present degradation and unbelief may be, to us who believe God's word, a palpable evidence of the reality of their future conversion, and shew us how to interpret the innumerable plain predictions which foretel this their future glory.

III. WHAT HE DESIRES FOR THEM.

"That the righteousness thereof may go forth as brightness, and her salvation as a lamp that burneth, and the Gentiles shall see thy righteousness, and all kings thy glory."

Here are three blessed things : (1.) Bright righteousness ; (2.) Glowing salvation ; (3.) Universal benefit.

1. BRIGHT RIGHTEOUSNESS.—Far at present are the Jews from this. And very affecting is the testimony which St. Paul gives to this. "Israel, which followed after the law of righteousness, hath not attained to the law of right-

eousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law." How solemn and affecting the truth, that when the righteousness of faith is rejected, all real righteousness is lost. As a nation they grew worse and worse. They "both killed the Lord Jesus and their own prophets, and persecuted his apostles;" they "pleased not God, and were contrary to all men; filling up their sins, till wrath came upon them to the uttermost."

Nor, notwithstanding their lengthened punishment for eighteen hundred years, have they returned to the Lord and looked unto him whom they have pierced, and mourned for him. But another and a better state is clearly predicted in God's word, when the Jews shall become as eminent for faith as now for unbelief, and for righteousness as now for unrighteousness. Then "the Lord shall be unto Zion an everlasting light, and thy God thy glory." Christ is yet to be the glory of his people Israel. In that day the promise is to be realized, "Thy people shall be all righteous, they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified."

The Jews will eminently be "the righteous nation which keepeth truth." It is emphatically said, "every pot in Jerusalem and in Judah shall be holiness unto the Lord of Hosts." The same inscription which was on the mitre of the High Priest when he entered into the Holy of Holies, shall be appropriate to the commonest use of every vessel in every dwelling.

What a bright righteousness is this? If even single Christians are *the light of the world*, what will be the blazing brightness of a whole nation thus dedicated and devoted to God!

Connected with this is

2. Glowing Salvation.—"And her salvation as a lamp that burneth." Here, as every where else, righteousness precedes full deliverance. The promises of completed restoration and full blessedness to Israel are connected with

being brought to a righteous state of mind. Thus it is said, "When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient to him, for the Lord thy God is a merciful God, he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them." All the varied wonders of their restoration and salvation are largely dwelt upon in the prophecies of the Old Testament. The miracles of their return are described as far exceeding those attending their deliverance from Egypt. It is twice predicted by Jeremiah (xvi. 14, 15; xxiii. 7, 8,) "Behold the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but, the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them, and I will bring them again into the land that I had given unto their fathers." The passing through the Red Sea, and the drying up of Jordan, the feeding with manna in the wilderness, and Shadrach, Meshach, and Abednego's walking in the fiery furnace, may be yet outdone for them in what is to come. "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burnt, neither shall the flame kindle upon thee." (Isaiah xliii. 2.) "The Lord shall utterly destroy the tongue of the Egyptian sea, and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod."

Realise, then, the wonderful fact of the Jews gathered from all their dispersions! God has promised, and it cannot fail, "I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up, and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth." Imagine, then, all the varied countries of Europe—England, France, Germany, Poland—sending forth their Jewish population.

The vast empire of Russia yielding its stores. The extended shores of Africa and India ; the various nations surrounding Palestine, as well as more remote Affghanistan, Bokharra, and China, and possibly the North American Indians, if originally descended from Israelites, all searched and made to give up every descendant of Israel, as it is predicted, "They shall bring all your brethren for an offering unto the Lord out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain in Jerusalem, saith the Lord."

What a movement must this occasion among the nations of the earth! What a burning lamp will this salvation be! O how will it shine all over the earth! If the Christian, amidst all his afflictions, and the corruptions still adhering to him, and the wickedness of a surrounding evil world, now shines as "a light in the world, holding forth the word of life," what will the light of Israel be, when God appears by his mighty miracles in their behalf, and they become distinguished as the righteous nation.

2. Universal Benefit.—"The Gentiles shall see thy righteousness, and all kings thy glory."

The testimony of the scriptures is very full, that the conversion, restoration, and future glory of the Jews, will be the means which God will use for the universal conversion of the Gentiles to Christ. The Psalmist thus addresses God : "Thou shalt arise and have mercy upon Sion ; so the heathen shall fear the name of the Lord, and all the kings of the earth thy glory." In a former chapter Isaiah testifies, "The Gentiles shall come to thy light, and kings to the brightness of thy rising." Nay, how strongly God speaks, "I will cause the captivity of Judah, and the captivity of Israel to return, and will build them as at the first, and I will cleanse them from all their iniquity. And it shall be me a name of joy, a praise and an honour before all the nations of the earth which shall hear all the good that I do unto them."

We owe the present diffusion of the gospel to the cast-

ing away of the Jews ; but their restoration shall be as life from the dead to the whole world. Now Christ is the light of the Gentiles, but so greatly will he manifest himself, that he will be the glory of his people, and through them will bless the whole earth.

There is, then, a largeness and fulness in the object which our Saviour desires, of unspeakable moment and blessedness to the whole earth. O that we may rise to the grand comprehensiveness of the mind of our Lord Jesus Christ in this blessed hope.

Let us view the subject, not with the mere reasoning of a carnal mind, but with the full light and warrant of true scriptural faith.

IV. THE EARNEST EXPRESSION OF THOSE DESIRES.

"I will not hold my peace—I will not rest." Let us consider here,

1. THE REASON OF THESE EXPRESSIONS.—Look at the Jews now. See their scattered, degraded state. Look at them from the time of Isaiah till now, two thousand five hundred years. See Israel carried captive by the king of Assyria, and never restored. Judah carried captive by the king of Babylon, and but partially restored, and that remnant carried into a more lengthened captivity by the Romans, and now for eighteen hundred years oppressed, insulted, a proverb and by-word, and everywhere trodden under foot. See the lengthened treading down of Jerusalem by the Gentiles. Hear his expression, "This is Zion whom no man careth for." Hear her own lamentations, "Zion said, The Lord hath forsaken me, and my Lord hath forgotten me." But is it really so ? O far from it. To meet all these desponding circumstances, to assure the heart of God's people, the tenderest and strongest expressions are used. "Can a woman forget her sucking-child, that she should not have compassion upon the son of her womb ? Yea, she may forget, yet will I not forget thee. Behold, I have graven thee on the palms of my hands, thy walls are continually before me." So hear again God's

expostulations : " Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord, and my judgment is passed over from my God ?" This inquiry is met by a statement of the deep and extended purposes of God. " Hast thou not known, hast thou not heard, that the everlasting God, the Creator of the ends of the earth, fainteth not, neither is weary ; there is no searching of his understanding." And then he afterwards proceeds to shew his ultimate purposes of mercy. And so in our text, to strengthen their faith amid peculiar difficulties we have the strongest divine assurance of continued interest and exertion.

2. THE CORRESPONDING ACTINGS OF THE REDEEMER, —The desired object is carrying on by the Redeemer even now. It is but a limited view that we can gain of this, but even that limited view may shew us the wonders of God's grace. I pass by that intercession which our Redeemer is ever making for Israel. Pray for the peace of Jerusalem, is his direction to us ; and prayers for Israel, it is clear from the expression, "I will not hold my peace," mark his present actings for Jerusalem in intercession above.

But let us notice, 1st. THE OUTWARD ACTINGS OF HIS PROVIDENCE. Where there is a great and lasting good to be produced, a long previous preparation is required. The humiliation and conviction for sin must be deep and lengthened, where the righteousness is to be bright, and the salvation as a lamp that burneth. In the low ground of humility will be found the rich soil to bear the abundant fruits of righteousness : 400 years of depression prepared the way for their first conquest of Canaan, and their being the depositories of God's word for the world ; 2500 years of depression prepare the way for their permanent possession of Canaan, and their being the living exhibition of a righteous nation to bless the whole earth.

2nd. THE EFFECTUAL COMMUNICATIONS OF HIS SPIRIT have also been given from age to age to the Jews. We this day celebrate the first outpouring of that Spirit, and

in this may clearly discern the acting of the Redeemer according to his prayer. His apostles according to his direction, preach first to the Jews. Myriads of them receive the Holy Spirit, and the gift of repentance and remission of sins. What a glorious church was the primitive church at Jerusalem! it is yet unequalled in deadness to the world, union, love, and joy.

But the nation still rejecting their Messiah, *to provoke them to jealousy*, the gospel is sent to us Gentiles. Nor are they even yet wholly rejected. God hath not cast away his people. In every age Jews have been converted to Christ.

The Gentiles, indeed, chiefly receive him, and bring forth fruits, but the very way in which they are welcomed shows the love of Jesus to Israel, and his acting for them. They are grafted into the Jewish olive-tree. Thus the Jews, though now broken off literally, yet spiritually are multiplying *as the sand on the sea-shore*. What is every believer in Jesus but a son of Abraham? What are all the Churches of Christ among the Gentiles but the *seed of Abraham?* What is the Saviour's prayer for his people, both from Jew and Gentile?—*That they all may be one.* And when Israel is restored, and when the saints are gathered, and when the heavenly Jerusalem is completed, what will be the enraptured triumphs of the Jewish church looking back on the time of its widowhood, and seeing that, in that very time, the Lord was doing so much for her! "Thou shalt say in thine heart, Who hath begotten me these, seeing I have lost my children and am desolate, a captive, and removing to and fro? And who hath brought up these? Behold I was left alone;—these, where had they been?" O how deep are the counsels of Jehovah! How unsearchable the riches of his love! He himself testifies to the Jews: "Ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it. And they shall comfort you, when ye see their ways and their doings, and ye shall know that I have not done without cause all that I have done in it. Ye shall be satisfied, and praise the

name of your God, that hath dealt wondrously with you."

The glorious results of God's purposes are set before us in the two last chapters of Revelation, in those "new heavens and that new earth wherein dwelleth righteousness," and that heavenly Jerusalem of which it is said, "The nations of them that are saved shall walk in the light of it, and the kings of the earth do bring their glory and honour into it."

3. THE EFFECT THESE THINGS SHOULD HAVE UPON US. Need I dwell upon this? If there be such glories to come to our world through the Jews, the deepest and highest benevolence to your fellow-men calls you to help in their conversion and salvation. If the destinies of the world are bound up in their future glory, what believer in God's word can be indifferent to them? Or again, Christians, you who love your Redeemer, who see him chief among ten thousand, and altogether lovely; who desire, above all things, the mind of Christ, see what is true wisdom in your desires and labours for the good of others, by this expression of your Redeemer's mind.

O contrast, for a moment, the mind of Christians in past ages, and the mind of Christ. In our mind, what indifference, what neglect, what scorn, what contempt, what insults, what injury! In the mind of Jesus, what patient, self-sacrificing, unwearied, persevering love! The mind of Christ must mark, does mark, his most devoted followers. The strongest expressions of feeling for others in the scriptures are on this very point. Paul declares, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart, for I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh. Brethren, my heart's desire and prayer to God for Israel is that they might be saved." And can we be indifferent to that which thus interests our Divine Redeemer and the apostle of the Gentiles?

O the emptiness of this world's wisdom, that affects to despise the Jews as of no importance! Let us have faith in God's word. Let us rise to the full glory promised to his church through them, and rejoice to take our full part in a work thus dear to Christ and his most devoted servants.

And thanks be to God that he is putting this spirit into his churches. It was to me a source of peculiar joy to find that our sister established church in this country had, as a church, sent forth a deputation of devoted men to seek the good of Israel. May the fullest blessing rest on this truly scriptural work of Christian love.

DISCOURSE IV.

THE MIND OF CHRIST GIVEN TO HIS PEOPLE.

[Preached in Trinity Episcopal Chapel, Edinburgh, May 19, 1839, and in Carlisle, Aug. 23, 1840.]

Isaiah lxvii. 6, 7.

I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night. Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

The prophecy whence these words are taken is one of peculiar interest. It contains the first opening of the gospel message by our Lord himself in the synagogue of Nazareth. It gives the fullest statement of his gracious mission, the clearest intimation of his heart and mind in visiting his own people, and in the general preaching of the gospel. He was anointed "to preach good tidings unto the meek," he was sent "to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord;" to commence, carry on, and perfect a work which issues in the glory of Israel, and the blessedness of the whole earth.

We may see, then, the importance of this prophecy at all times, and especially now, when the dawn of its glorious fulfilment seems dimly in the distance to appear.

I would direct your attention to three truths suggested by this text.

I. Messiah's enlarging expressions of zeal for Jerusalem.

II. The gracious promise announced.

III. The urgent duty to which we are called.

I. Messiah's growing expressions of zeal for Jerusalem.

The 61st and 62nd chapters are one continued address from our Lord Christ. He is the speaker throughout. He appropriated to himself the first verses of the 61st chapter, saying in the synagogue, when the eyes of all were fastened on him, "This day is this scripture fulfilled in your ears; and all bare him witness, and wondered at the gracious words which proceeded out of his mouth."

But Israel rejected their Lord and Redeemer; "he came unto his own, and his own received him not." Our Saviour foresaw the bitter fruits following this rejection, and wept over Jerusalem. How affecting from time to time his expressions! "O that thou hadst known, even in this thy day, the things belonging to thy peace. Behold, your house is left unto you desolate. Jerusalem shall be trodden down of the Gentiles, till the times of the Gentiles be fulfilled. Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children." In the midst of the grace of the gospel, the righteousness also of God was awfully exhibited. Their sin being filled up, "the wrath of God came upon them to the uttermost," till, according to the prediction of Isaiah, "the city was wasted without inhabitant, and the houses without man, and the land was utterly desolate, and men were removed far away."

Thus the day of vengeance was associated with the acceptable year; a day, as it respects the Jewish nation, that has lasted 1800 years, and is not yet terminated.

What was the design of this? The apostle asks, "Have they stumbled, that they should fall? God forbid, but rather through their fall salvation is come unto the Gen-

tiles, to provoke them to jealousy." There is mercy yet in store for them.

The Redeemer's eye of love, eagerly desiring their good, looks beyond their fall to the time of recovery, and rejoices in the comfort they should then receive. With him a thousand years are as one day, and he sees in the distance (v. 6, 7.) "the building of the old wastes and the raising up of former desolations," and the double honour for shame, and the everlasting joy for confusion : the exaltation shall be as high as the humiliation has been deep.

The length of delay indeed, which raises difficulties in our minds, is only a confirmation of the truth of the promise ; for it was from the first in the mind of the Redeemer. If their rejection had not been long, how could the Lord have fulfilled those words ; they shall build the old wastes, the desolations of many generations. The lapse of years only confirms the depth of his counsel and the truth of his word. In the midst of this joyful prospect of good to Zion, the Lord sees the wrong done to the Jews, and utters this sharp reproof. "I the Lord love judgment ; I hate robbery for burnt offering, and I will direct their work in truth, and make an everlasting covenant with them." For centuries upon centuries, Christians, under the assumption of superior spiritual discernment, and the pretext of more spiritual views, have been robbing the Jews of all right and interest in these promises expressly made to them. Though St. Paul has explicitly applied them, in the 11th of Romans, to the literal Israel ; from age to age Christians have been exclusively applying them only to themselves, and thinking that they have given by this a great evidence of their spirituality, and rendered the word of God much more perfect, and done an acceptable service to the Lord. All Christians have indeed, through faith in Jesus, a title to the spiritual blessings ; but they have become high-minded, forgetting the solemn warning of the apostle, "Boast not against the branches, for if thou boast, thou bearest not the root, but the root thee."

The very wresting of these promises becomes, then, a

motive with Jehovah for their fulfilment. His promised mercies are the highest portion of a people. God hates the stinting of his mercies, and the setting of narrow bounds to his love. The Gentiles having disbelieved his love to Israel, shall therefore see that love in its fulness. "Their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed."

In the two next verses, the 10th and 11th, we have a farther stage of the prophecy. The glory of his people approaching, Christ utters the exulting song, "I will greatly rejoice in the Lord, my soul shall be joyful in my God, for he hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness." I apply this to Christ himself. "They shall hang upon him all the glory of his Father's house, the offspring and issue." Isaiah xxii. 24. "He shall build the temple of the Lord, and he shall bear the glory." Zech. vi. 13. He it is then that exults in the prospect of that joy and glory which will accrue to him in the happiness of his people.

From this triumphant, joyful prospect of faith our Lord proceeds to fervent intercession. "For Zion's sake I will not hold my peace; for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." This shews that, amidst all apparent delays and lengthened desolation, he is, however hidden it be from men's eyes, unceasingly pursuing that which in the result shall make them a righteous nation, to inherit the land for ever. The Lord is taking the surest and the wisest method to bring on that glorious issue of his purposes, so often foretold.

From intercession our Lord proceeds to renewed and fuller promises. "The Gentiles shall see thy righteousness, and all kings thy glory." The choicest and highest figures of exaltation and blessedness are used, the crown of glory, the royal diadem, delight, rejoicing, bridal gladness, married happiness: God thus joying in Zion,

and glorified in her glory. Such are the rich and varied emblems, and such the wonderful truth which they convey.

At length the time to favour Zion draws nigh. The love of Christ, like Joseph's, shut up in secret for a prolonged period, a period of now nearly 2500 years, overflows into the hearts of his servants, fills them with the like spirit, and awakens in them the like desires, reveals to them his own longing, opens to them his free promises, leads them to take pleasure in her stones, and favour her dust, and thus gives them a token that the time of his promises is drawing nigh. "I have set watchmen upon thy walls, O Zion, which shall never hold their peace."

It is the correspondence of the signs of the times to this, which leads me to call your attention to-day to this passage of God's word. Let us consider

II. THE GRACIOUS PROMISE ANNOUNCED.

I have set watchmen.

God's freest mercies come through appointed means. The deliverance of Zion is accomplished through the appointment of watchmen, and their fervent prayers.

In considering this promise of watchmen, we will notice their office, their station, their charge, and the signs of its accomplishment.

1. THEIR OFFICE.—The watchmen seem especially intended to point out the ministers of Christ, yet not exclusively ; all who are his true servants and receive the hope and wait for the consolation of Israel are included. Our Lord's direction is universal, "What I say unto you, I say unto all, Watch." The office of the watchman is to foresee and forewarn of enemies, to look to the hills and distant mountains, and give notice of approaching succour. Psalm cxxi. Another part of the office is to announce the approach of the morning. "My soul," says David, "waiteth for the Lord more than they that watch for the morning." Men fulfilling this office are here promised, the eye of the watchman shall be intent on the fall of that which has ever been the great enemy of the Jews, the mystical

Babylon or the Roman empire. On the accomplishment of this we find in Rev. xix. the Jewish Hallelujah again heard in the songs of the church. We have a striking description of this, Isaiah xxi. 6—9 ; "The Lord said unto me, Go, set a watchman, let him declare what he seeth. And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels (apparently alluding to the combined efforts of the Medes and Persians ;) and he hearkened diligently with much heed. And he cried, A lion ; my Lord, I stand continually upon my watch-tower in the day-time, and I am set in my ward whole nights ; and, behold, here cometh a chariot of men with a couple of horsemen. And he answered, and said, Babylon is fallen, is fallen ; and all the graven images of her gods he hath broken unto the ground." The drying up of the mystic Euphrates is to us a leading symptom, preceding the fall of Babylon, denoting by consent of interpreters long ago, the wasting of the Turkish power. Many striking marks of time are given to shew the watchmen the approach of morning, and the rising of the sun upon the Jewish nation. The hours of the night have been passing away, and the morning cometh. To these things the watchmen, duly regarding their office, shall, it is here promised, take diligent heed. They shall be "wise to discern the signs of the times."

Their STATION is on the walls. It may well be asked, how can this be ? if Jerusalem be not yet established, but desolate, what are her walls ? Jerusalem has other walls than those of stone. "I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." Zech. ii. 5. "Salvation will God appoint for walls and bulwarks. Walk about Zion, and go round about her and tell the towers thereof." God's promises, and his covenant, are its bulwarks, and like Mount Pisgah, an eminence from which the coming glory may be seen. He has promised the protection of Zion, and its future security and glory ; and by faith in this promise the watchman is raised on high with a wide range of blessed

prospect. From these walls he can discern the various enemies of Zion and their sure defeat ; from these walls he can oversee all its dwellings ; and their promised place. "Look upon Zion, the city of our solemnities, thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down." By the same faith in God's promises he is enabled to catch the first dawn of the day of glory. "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand. The night is far spent, the day is at hand." Faith, then, in God's precious promises is here assured to the watchmen.

The charge which he gives to these watchmen whom he appoints, is, *never to hold their peace day nor night ;* they are the same words as express the mind of Christ in the 1st verse, "For Zion's sake I will not hold my peace." Christ's own spirit is at length on this point given to his watchmen. This unceasing ardour marks the heavenly worshippers : *they rest not day and night* in the service of God ; the same ardour marked the apostle's spirit : "night and day praying exceedingly, that we might see your face, and perfect that which is lacking in your faith. This includes all outward exertion for the spiritual good of others, but mainly intends fervent prayer, praying always with all prayer for the progress of the gospel, and here more especially for the blessedness of Israel. There is an absolute promise of such a spirit of prayer to the watchmen. As prayer is the channel by which all blessings flow, so the constancy and the fervency of them, after the perfect pattern of the Redeemer, and the largeness of them for the full glory of Zion, are here promised as the character of these watchmen. O gracious promise ! O amazing love of Christ in giving it ! Large desires bring large blessings, such watchmen, then, raised up of God, are a special mercy to his church. To his grace alone we are indebted for such gifts.

We notice once more THE SIGNS OF THE ACCOMPLISHMENT of this gracious promise.

How long and dark a night has passed over Israel, ever

since her rejection of her Messiah, while no watchmen thought of her welfare. The apostle Paul indeed could testify, "My heart's desire and prayer to God for Israel is, that they may be saved;" but for what a lengthened period since, how few have been pleading for Zion; the Jew might truly have said, No man careth for my soul. But it is not so now. Honoured instruments have been raised up, one after another, to think of, and pray, and labour for the good of Zion. God is more and more giving his servants faith in the plain and literal meaning of his promises. The Jewish nation may now address not a small company of the Lord's watchmen, in the glowing language of Isaiah, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice: with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion."

How striking in this view is the last address on this subject, of the venerable and departed Simeon of Cambridge, from his death-bed.* In the last half of his ministerial life, for the last quarter of a century he was a watchman thus fulfilling our text. The Jews' Society itself is a combined body of such watchmen, acting in the spirit of this promise. All its steps, its Hebrew New Testament and Liturgy, its tracts, its missionaries, its schools, are a part of that unresting spirit of zeal for Zion here promised.

And already are first symptoms, dim, it is true, but full of promise and good hope, beginning to appear, of the restoration of Israel. The silence of eighteen centuries is broken; the prejudices of eighteen centuries are giving way. Jews and Christians are beginning to sympathize in one hope; the Jews are looking into our New Testament to compare it with the predictions of the suffering Messiah. Christians are looking into the Old Testament to discern the fulness of its promises as to the glorified and reigning Redeemer. In the meanwhile Babylon is consuming under

* See Appendix I.

the Spirit of the Lord; the waters of the mystical Euphrates are visibly drying up by the wasting of the Turkish Empire, that the way of the kings of the East may be prepared; the Jews in increasing numbers are every year returning to their native land, and the British nation, politically and ecclesiastically, thank God, in both our establishments of England and Scotland, seeks the good of Zion.

The watchman may have to wait indeed on his watch-tower a season, according to his office. The prophet Habakkuk brings this delay before us; but he is cheered by the divine assurance, "The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry;" a passage applied by the Apostle in the epistle to the Hebrews to the return of the Redeemer.

But the church is stirred up to do its appointed work in this time of waiting; "to write the vision and make it plain; to prepare the way of the people; to remove stumbling-stones," and to proclaim to the daughter of Zion every where, *Behold! thy Saviour cometh.*

Cheering it is to know that the Jews are now sought out through the earth; the Gospel is every where preached to them, and even in Jerusalem itself a missionary proclaims to them their own Messiah.

For 2500 years this promise has been buried like seed in the ground. O what riches of blessings are yet to be reaped through its budding forth! The bearing of the fulness of fruit of such precious promises, in God's own appointed time, will fill the world with a harvest of glory, to the everlasting praise of Jehovah.

But Christ's zeal does not rest here. Having appointed watchmen, he quickens their earnestness by a gracious title and a solemn direction. Let us proceed then to consider.

3. THE URGENT DUTY TO WHICH WE ARE CALLED.

"Ye that make mention of the Lord (or are the Lord's remembrancers,) keep not silence, and give him no rest,

till he establish, and till he make Jerusalem a praise in the earth."

How intensely fervent is the Saviour's zeal for Israel! Not content with his own earnest intercession, not content with appointing watchmen to the same end, he quickens them by the authority of his command to the like fervency of spirit with his own; he urges them to plead with God in terms that, without his direction, would seem to be daring presumption, *Keep not rest*, and give no rest to him; *Keep not silence*, and give no silence to him. How little we know yet of the mind of Christ, and how much we need to seek it! Truly blessed is that mind when attained. When our prayers go forth as brightness, Jerusalem's salvation will go forth as a lamp that burneth.

I would remark also that EVERY PRIVILEGE LEADS TO A DUTY; EVERY DUTY REPOSES ON A PRIVILEGE. Our Lord appoints watchmen and promises to them the spirit of supplication, and in the strength of this gives a command to pray. "Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of his good pleasure." We must look to the promised Spirit of grace, if we would pray earnestly. To pray in the Holy Ghost is the means to pray fervently. The privilege of being the Lord's remembrancer is the spur to earnestness and the motive for confidence. And if signs of the accomplishment of the promise are now appearing, this may well be a farther and special encouragement to the duty.

But let us proceed to consider the duty itself, and in harmony with the whole passage, we are led not merely coldly to state it in the form of a duty, but rather affectionately to urge it upon you in several important views.

1. REMEMBER YOUR HIGH OFFICE.—God's remembrancers—what a trust he reposes in you! what a title he gives you! In heaven exhaustless treasures of mercy are in store; but in earth there is sin, misery, and desolation; you, my brethren, are the appointed channels through which streams of mercy may descend and make the desert

rejoice and blossom as the rose. Christ appoints you his officers to this, and gives you the title, the Lord's remembrancers. It is a mystery of wisdom far beyond our thoughts, that God's blessings should, as it were, wait on his people's prayers; yet is this plainly revealed, and it is our part not to raise questions, but to act in faith and pray without doubting. There is a bright bow of promise, shining on the face of the dark cloud of judgment impending over our world. That cloud shall become, through prayer, a cloud rich with mercy also, waiting our prayers, like Elijah's for Israel, to be opened in showers of blessings on the earth.

2. BE FERVENT IN PRAYER.—Keep not silence or rest. "O pray for the peace of Jerusalem:" give the Lord no silence or rest. "The effectual fervent prayer of a righteous man availeth much." It is your great privilege that the Lord delights in fervent prayer. Plead, then, his gracious promises, be deeply sensible of the greatness of what we ask: be deeply sensible that it is our happiness to plead with him; be deeply sensible that this is the way by which his choicest blessings come to his church. I press upon you then this solemn command, to keep no rest till Jesusalem be established.

3. BE CONFIDENT IN PRAYER. We have "access with boldness into the holiest of all by the blood of Jesus." This wonderful command, *Give the Lord no rest*, may well encourage us to confide in God's love. To this confidence we are remarkably called by the parable of the unjust judge, given for this end, "that men ought always to pray and not to faint. Hear what the unjust judge saith, And shall not God much more avenge his own elect? which cry day and night unto him, though he bear long with them. I tell you that he will avenge them speedily." The more bold and confiding, the more acceptable. God delights in the confidence of love; and you cannot expect too much from his goodness.

4. HAVE SCRIPTURAL OBJECTS IN PRAYER.—Let your prayers be enlightened according to God's will. Let your

prayers be in the line of his revealed counsel. Pray for all men without exception ; "for this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come to the knowledge of the truth. But since the receiving of Israel is as life from the dead to the world, and here and elsewhere pre-eminently commanded and encouraged ; therefore first and especially, pray for Israel. Prayer should be like the gospel, for the Jew first, and also for the Gentile. In prayer for all men, we honour God's love to all men ; but in special prayer for the Jew, we honour not only his love to all men, but also his sovereignty and wisdom in the way by which that love shall be manifested.

5. HAVE ENLARGED DESIRES IN PRAYER.—Seek not only the establishment of Jerusalem, but that it may become a praise in the earth. The last question of our Lord's disciples was, "Wilt thou at this time restore the kingdom to Israel." Nor should we imagine our Lord was displeased with that question, as his command here may shew us. But what is the establishment of Jerusalem ? Read the 60th of Isaiah ; read the latter chapters of Ezekiel and of Revelation. See Jerusalem, as our Lord calls it, "the city of the great King." Mark the titles given it by God himself : "The place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever. By the mouth of Jeremiah he gives the promise : "I will cause the captivity of Judah, and the captivity of Israel, to return, and will build them as at the first." O the wonders of this great establishment ! Enlarge your thoughts and desires very greatly, and you will be sure, after all you imagine, to fall short of the reality. Then think of it as "a praise in the earth. "The continuation of the passage just quoted from Jeremiah shews us this : "And it shall be to me a name of joy, a praise and an honour before all the nations, which shall hear all the good that I do unto them, and shall fear and tremble for all the goodness, and for all the prosperity which I procure unto it." Or in the

language of the Revelation: "The nations of them that are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it." Thus, at length, shall every nation be led to know and rejoice in Christ, and the whole earth be filled with his glory. Nothing less than this is the mind of Christ: the blessedness of the whole earth through the blessedness of Israel. Be you then enlarged to this hope. Here is an object of unspeakable moment. Here is the Divine method for bringing all men to Christ. It is his gracious purpose. "The Lord God will cause righteousness and praise to spring forth before all the nations."

6. Once more, ABOUND IN THANKSGIVING. Our Lord, in the triumph of faith, says, "I will greatly rejoice in the Lord; my soul shall be joyful in my God." We should partake of his Spirit, giving thanks always for God's gracious and holy purposes. Our Lord is a pattern to his remembrancers. True knowledge of his word will shew you his mercy in all things, past and present; and, above all, in the good things to come. "When Israel shall blossom and bud, and fill the face of the world with fruit; Be ye glad and rejoice for ever in that which I create; for behold I create Jerusalem a rejoicing, and her people a joy."

And now, brethren, need I plead with you for the Jews' Society? It is the living voice of my text; at present, indeed, uttered feebly, but seeking every where to bring the Lord's remembrancers to the state of mind and the plain duty here set before us. Fulfil, then, your Saviour's directions: join the little company of his servants. If our minds have been raised to the largeness of this subject, we shall rejoice to make sacrifices for it, better suited than in time past to its vast moment and unspeakable importance. "The silver is mine and the gold is mine, saith the Lord of hosts. He that is faithful in the least is faithful also in the greatest; and if you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches," the riches of God's eternal kingdom?

DISCOURSE V.

THE PREPARATION OF THE WAY OF THE PEOPLE.

[Preached in St. Clement Danes, London, May 8, 1834, before the London Society for Promoting Christianity among the Jews.]

Isaiah lxii. 10—12.

Go through, go through the gates; prepare ye the way of the people: cast up, cast up the highway: gather out the stones, lift up the standard for the people.

Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh: behold his reward is with him, and his work before him.

And they shall call them, the holy people, the redeemed of the Lord: and thou shalt be called, Sought out, a city not forsaken.

So intimately is the conversion of the Jews connected with all the future glories of the church of Christ, and with the happiness of every nation upon earth, that I feel the Society for promoting that blessed object, while it confers a privilege, calls also to a most responsible duty, in requesting me to preach its annual sermon. Engaged for many years in the work of promoting missions to the Gentiles, my mind was but little directed towards the Jews; but having since been enabled to give more consideration to them, and the divine testimony concerning them, I have

increasingly seen how plainly, in these awfully momentous times, our God requires his people to care for Israel, and how great is the blessedness of helping forward their salvation.

A due consideration of the context will shew, that the prophecy from which my text is taken concerns the Jewish nation, and that it is yet unfulfilled. In the first and second verses, Zion and Jerusalem are distinguished from the Gentiles. It is said, "the Gentiles shall see thy righteousness, and all kings thy glory:" a charge is then laid upon those who are the Lord's remembrancers, to "give him no rest till he establish, and till he make Jerusalem a praise in the earth." In the eighth and ninth verses follows the solemn oath of Him who swears and will not repent. (Psalm cx. 4.) "The Lord hath sworn by his right hand, and by the arm of his strength: Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine for which thou hast laboured; but they that have gathered it shall eat it, and praise the Lord, and they that have brought it together shall drink it in the courts of my holiness." Without denying allusion to events that have taken place since the prophecy was delivered, it is still clear that this express and divine oath which immediately precedes our text, has never yet been fully accomplished; neither on the return from Babylon, nor on the first propagation of the gospel, nor on any other event to the present day; it remains yet to be fulfilled in the recovery and restoration of the Jews. And equally plain also is it, that the predicted triumphs of the Saviour over all his enemies, described in the following chapter, are yet unaccomplished.*

Hence we assuredly gather, that our text relates to blessings yet to be imparted, and duties yet to be discharged

* Justin Martyr, in his dialogue with Trypho, applies this prediction to the future blessedness of believing Jews and Gentiles in their inheritance on God's holy mountain. See his Dialogue with Trypho, s. 26, p. 124. Benedictine Edition: or the translation in the "Christian Fathers" of the author.

towards our Jewish brethren. It is the voice of our divine Redeemer; Jesus is the speaker, and he speaks here to us, and, as we shall shew, to us in this age and day of his church. In the first verse of the chapter he appears as the constant Advocate and Intercessor of his ancient people; and in our text, he charges upon all his followers the duty of preparing them to be a people ready for his coming.

May our God help me now to lay this duty distinctly and powerfully before you, that you may rise up with one feeling, as the heart of one man, determined, in the divine strength, to fulfil the holy directions of God our Saviour. We will consider,

I. The glorious event to be proclaimed.

II. The blessed result of that event to the Jews.

III. The practical duties to which we are called.

I. The glorious event to be proclaimed—"Behold, the Lord hath proclaimed unto the end of the world, say ye to the daughter of Zion, Behold thy salvation cometh? behold his reward is with him, and his work before him."

When that divine Spirit who inspired the sacred writers would attract special attention to any subject, he prefixes *behold*, to the truth revealed. We have here the word *behold*, thrice repeated, as if to intimate more strongly the peculiarly important character of the truth, and the too general disregard of it by the church. It is when the wise as well as the foolish virgins are slumbering, that the cry is made, "Behold, the bridegroom cometh." Matt. xxv. 5.

Let this special care of the Holy Spirit, then, awaken in our minds earnest attention to the subject now brought before us.

We will consider the nature of the event, its accompanying effects, and its required proclamation.

1. The nature of the event—"Behold, thy salvation cometh."

The word rendered thy salvation, is, by the ancient

versions* and the best modern interpreters,† rendered thy *Saviour*, and from the words, *His reward is with him*, it is clear that this is the intended meaning of the prophet. We have a similar prediction, Isaiah xl. 10. "Behold the Lord will come with strong hand, and his arm shall rule for him. Behold his reward is with him, and his work before him." The event proclaimed is the future coming of our Saviour ; as in Zech. ix. 9, in almost similar terms, we have his first coming predicted ; "Behold, thy King cometh unto thee : he is just, and having salvation."

The glowing promises of our text, and the prophecies connected with it, were most manifestly never fulfilled at his first coming. We must admit this in our controversies with the Jews ; their strongest argument against the Messiahship of Jesus is, that he has not fulfilled the predictions of glory connected with his coming ; an argument which we cannot effectually answer by attempting to spiritualize such predictions ; for thus we explain away the divine words of the Holy Ghost, and leave them without meaning ; but we must distinguish between his first coming as *a man of sorrows*, and his second coming *in the glory of his Father*, in order to realize all the blessings which he has so plainly promised in his word.

The second coming of Christ as the deliverer of Israel, and in visible glory, is then the event here foretold ; an event yet before the church, as St. Paul explicitly shews in quoting the prediction : "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob ; for this is my covenant unto them, when I shall take away their sins." Rom. xi. 26, 27. The expression Jacob here shews us that the promise comprehends all the twelve tribes.

When our Lord as a public Teacher, last addressed the Jews, he said to them, "Behold your house is left unto you desolate ; for I say unto you that ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in

* Syriac, Arabic, Septuagint, Chaldee, Vulgate.
† Dathe, Vitringa, Lowth, Boothroyd, Henderson.

the name of the Lord." Matt. xxiv. 38, 39. For above seventeen hundred years the church has seen the former part of this prediction realized ; the latter part is the event here set before us. So, when adjured by the high priest, our Lord before his death solemnly testified, "I say unto you, hereafter shall ye see the Son of Man sitting on the right hand of power and coming in the clouds of heaven. Matt. xxvi. 64.

The assurance given by the angels just after he left our world, to cheer the hearts of his disciples, gazing after him, was to the same purport ; "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i. 11. The lengthened time of absence must be rapidly running out. According to the prediction of Christ, while the times of the Gentiles have been fulfilling, "Jerusalem has been trodden down of them," (Luke xxi. 24) ; but those times are expiring, and every eye should be intently fixed on the great hope of the church, and every believer hasting to the coming (2 Peter iii. 12.) of the Saviour, and "looking for him who shall appear the second time without sin to their salvation." Heb. ix. 28.

His glorious title is, the Saviour,—thy Saviour, O Israel ; our Saviour, my brethren,—"the only wise God, our Saviour." Jude 25. O blessed title ! our every hope for eternity hangs upon it ; the sum of the gospel is contained in it. He appears not merely as the Saviour of Israel. He shall be fully and eminently revealed as a Saviour in the complete redemption of all his chosen people from death, the grave, and hell. He comes again, and to his church all is light and glory at his appearance. "Let the heavens rejoice, and the earth be glad : the sea roar, and the fulness thereof ; let the field be joyful, and all that is therein ; then shall all the trees of the wood rejoice before the Lord ; for he cometh, for he cometh to judge the earth, he shall judge the world with righteousness, and the people with his truth." Psalm xcvi. 11—13. Shall the bride rejoice in the presence of the Bridegroom ? shall the wife

hail with joy the approach of her long absent husband ? and shall not the Christian mark with rapture and delight every sign of the coming of his beloved Saviour ? O it is the most desirable of all events to his people ; " we ourselves which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. viii. 23. The last cry of the church recorded in the Bible is, *Amen.* " Even so come, Lord Jesus." Rev. xxii. 20.

This, then, is the event to be proclaimed. It is not enough, my brethren, to proclaim Christ crucified to the Jews. This must we indeed do, distinctly and prominently, as the only atonement for the sinner ; the only perfect and sufficient sacrifice and propitiation for the sins of the whole world ; and the most wonderful proof and exhibition of divine love, far beyond all our thoughts. But besides this, we must also proclaim the once crucified Immanuel, speedily to appear in glory, to punish his rebellious subjects, and to save his people ; we must tell again and again of his soon coming the second time to subdue all things to himself, and to reign over the whole earth, " King of kings, and Lord of lords," (Rev. xix. 16.) in a blessed empire ; the very character of which is " righteousness, and peace, and joy in the Holy Ghost." Rom. xiv. 17. In this way the apostles preached to the Jews : " Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord ; and he shall send Jesus Christ, which before was preached unto you. Acts iii. 19, 20. How humbling to them, that for eighteen hundred years they should have been so blinded as to reject him ! How awakening that he has declared he will at that time " purge out the rebels from among them ! " (Ezek. xx. 38,) how awful his threatenings, that he will *trample under foot* (Isaiah lxiii. 3,) all his enemies ! how reviving and how elevating his promises of returning mercies and national blessings to those that seek his grace and embrace his salvation ! Let your missionaries, then,

like the apostles of old, everywhere freely and fully publish a King returning to Zion, as well as a redeemer crucified on Calvary. It is the scriptural plan, and the most likely of all to awaken their attention and prepare them for his coming.

But this leads us on to—

2. THE THINGS CONNECTED WITH THIS EVENT.—"His reward is with him, and his work before him," (Psalm cxviii. 9,) or, as it is elsewhere expressed, *he cometh to judge the earth.*

There is his reward and his work.

It is not quite clear whether HIS REWARD refers to the reward which Christ receives, or that which he bestows. Our Lord is to "see of the travail of his soul, and be satisfied," (Isaiah liii. 11,) and to possess the "riches of the glory of his inheritance in the saints," (Eph. i. 18.) and he is to "be glorified in his saints, and admired in all them that believe." (2 Thess. i. 10.)

But I apprehend that the reward which he *bestows* is also here intended; thus it is foretold, (Rev. xxii. 12,) "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. Who can tell the fulness of that reward, which our Saviour will bestow on his believing people at his coming? They shall share all his triumphs and glory. The dead saints raised and the living saints changed, and both "caught up together in the clouds to meet the Lord in the air;" (1 Thess. iv. 17,) they come with him in the glories of the resurrection body, to execute his judgments, as Enoch five thousand years since foretold: "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all." Jude 14, 15. When he *that is faithful and true* (Rev. xix. 11—14,) comes riding "on the white horse, the armies which are in heaven follow him." But how can we describe their full reward? The sacred writers so speak of it as to shew that it is a glory beyond our utmost conception. "It doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we

shall see him as he is ;" (1 John iii. 2.) "He shall change our vile body, that it may be fashioned like unto his glorious body ;" (Phil. iii. 21,) we shall then "behold his glory, the glory which he had with the Father before the world was ;" (John xvii. 5.) we shall *see him face to face ;* (1 Cor. xiii. 12,) we shall hear his voice, and *enter into his joy ;* (Matt. xxv. 21,) we shall be companions of patriarchs, prophets, and apostles, and *equal to the angels.* Luke xx. 36. "Now heirs of God and joint heirs with Christ," (Rom. viii. 17), we shall then "inherit the kingdom prepared for us from the foundation of the world." Matt. xxv. 34. O inexpressible scene of holiness, happiness, and glory ! When shall these days of tumult and conflict, of sin and sorrow, of temptation and suffering, be all passed away ? When shall the great Prince of Peace come ? When shall the Saviour appear with his everlasting reward, and take us to be with him for ever ?

But besides a reward to bestow, he has also A WORK TO PERFORM—*his work is before him.*

What that work is, we may learn from the following chapters of this prophet. It forms the substance of the things there revealed, and comprehends, doubtless, a lengthened series of events ; but I would only now notice these three,—the overthrow of his enemies ; the mercies in store for Israel, and the establishment of his kingdom.

He first OVERTHROWS HIS ENEMIES. He is described in the next chapter in language which St. John, in the nineteenth of Revelations, teaches us to apply to his conquests at his second coming, as completely destroying all opposition to his kingdom : "I will tread them in mine anger, and trample them in my fury ; and their blood shall be sprinkled upon my garment, and I will stain all my raiment : for the day of vengeance is in my heart, and the year of my redeemed is come." Isaiah lxiii. 3, 4.

From various testimonies of scripture we learn that our Saviour will come suddenly and unexpectedly upon his enemies, "as a thief in the night ;" (2 Peter iii. 10,) "that the kings of the earth and of the whole world will be

gathered together to the battle of the great day of God Almighty, into a place called (in the Hebrew tongue) Armageddon," (Rev. xvi. 14—16,) and there utterly perish. All "that know not God, and obey not the gospel of our Lord Jesus Christ, shall then be punished with everlasting destruction." 2 Thess. i. 8, 9. He vanquishes all his opponents. Over Turks and Papists, Infidels and hardened Christians; over corrupted churches and raging nations, his victory will be full, decisive, and tremendous; (Rev. xix. 20, 21,) he subdues, too, all his spiritual foes; he takes the great leader of all, Satan, binds him with a massive chain, and "casts him into a bottomless pit," (Rev. xx. 3,) that the Lord of glory may reign with undisputed sway over the earth. (Rev. xx. 4, 6.)

He is coming, then, to overthrow all his enemies, to "dash them in pieces as a potter's vessel." Psalm ii. 9. O! for world upon worlds be not, I beseech you, found among those whom he will then count enemies; they must come to "shame and everlasting contempt;" (Dan. xii. 2,) they must endure the *devouring fire;* they must "dwell with everlasting burnings." Isaiah xxxiii. 14.

Another part of the work before him is, to BRING MERCIES TO HIS PEOPLE ISRAEL. This, accordingly, is also afterwards foretold: (Isaiah lxiii. 7.) "I will mention the loving-kindness of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindnesses."

The salvation of Israel, then, as well as the destruction of the enemies of Christ, is connected with the coming of the Saviour. St. Paul shews, that "All Israel shall be saved; as it is written, There shall come out of Zion the Deliverer." Rom. xi. 26. So Isaiah declares: "Behold your God will come with vengeance, even God with a recompense; he will come and save you," (Isaiah xxxv. 4,) and in his eleventh chapter he connects the restoration of Israel with the reign of Christ. Daniel also foretels, "At

that time shall Michael stand up, the great prince, which standeth for the children of thy people ; and there shall be a time of trouble such as never was since there was a nation, even to that same time ; and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. xi. 1. So in the Psalms it is predicted, "When the Lord shall build up Zion, he shall appear in his glory." Psalm cii. 16. The precise period of our Lord's return is nowhere, I apprehend, revealed to us ; but whether it precedes, or accompanies, or follows the return of Judah and Israel to their own land, varied expressions in God's word lead us to the conclusion that it is immediately connected with that event. Their return is, however, a distinct event from their conversion to Christ, and takes place at a prior period ; but both are clearly promised. In Micah ii. 13, a passage applied by Lowth to the general restoration of the Jewish nation, we have this statement : "The breaker is gone up before them, they have broken up, and have passed through the gate, and are gone out by it, and their king shall pass before them, and the Lord on the head of them." Micah ii. 13. We read in Zechariah, (xii. 9, 10,) "It shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem ; and I will pour upon the house of David and the inhabitants of Jerusalem the spirit of grace and of supplication ; and they shall look upon me whom they have pierced : and they shall mourn for him."* And again : "Then shall the Lord go forth, and fight

* Mr. Pirie makes, on this point, a forcible appeal to the Jews—"What Messiah are you expecting? Is it not he of whom Moses, in the law, David in the Psalms, and the prophets did write? Now David describes the Messiah as having his hands and feet pierced, and pierced by his own people. Your Messiah, speaking by Zechariah, says of the house of David, and of all the inhabitants of Jerusalem, "They shall look upon me whom they have *pierced*." What although then you expect him to come in the clouds of heaven in great glory, still Daniel tells you he is the Son of Man, and Zechariah, that he is the man whom your fathers pierced, or crucified. Let any Man, therefore, come in the clouds of heaven, and even come to your temple in the character of Messiah, can you rationally believe in him till you examine his hands and his feet, to find the scars of the nails? If these be wanting, he is not the Messiah described by the prophets. . . . Your glorified Redeemer, when he comes, must give ocular proof that he has been your once-crucified Redeemer."—See Pirie's Works, vol. i. p. 121.

against those nations, as when he fought in the day of battle : and his feet shall stand upon the Mount of Olives," (Zech. xiv. 3,) and presently afterwards, "The Lord my God shall come, and all the saints with thee." And so, in the closing book of Revelation, it is declared, "Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him : and all kindreds of the earth shall wail because of him. Even so. Amen." Rev. i. 7.

These varied quotations all tend to one point, that the Lord Jesus will personally and visibly come, not only for the destruction of his enemies, but also in mercy to his people Israel.

That announcement which the angel made to Mary before his birth, "The Lord God shall give unto him the throne of his father David ; and he shall reign over the house of Jacob for ever : and of his kingdom there shall be no end ;" (Luke i. 32, 33.) is still to be fulfilled : our Lord Christ has never yet had the throne of David, nor reigned over the house of Jacob, which includes the twelve tribes of Israel.

In seeking, then, the best good of the Jews, you are labouring for a people to whom God has determined ultimate triumph ; you are seeking to advance that cause which it is his purpose shall finally prosper.

A third part of the work to be performed by our Lord at his coming is, the FULL ESTABLISHMENT and manifestation OF HIS KINGDOM over the whole world. His appearance and his kingdom are connected together in the holy scriptures. See Daniel vii. 14, 15. 2 Tim. iv. 1. Luke xix. 15 ; xxi. 31. Very numerous are the promises, the hopes, and the illustrations, set before us in the sacred volume, of this kingdom. Clear is the prediction of Daniel, that after the division of the Roman empire into its ten kingdoms, "In the days of these kings, the God of heaven shall set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume these kingdoms, and it shall stand for ever." Dan. ii. 44. And again, "The kingdom and the

dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve him." Dan. vii. 27. This is the substance of the sounding of the seventh trumpet : "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever." Rev. xi. 15.

How awfully important then, how tremendous to the wicked, how blessed to his people is, the work before the Saviour when he comes ! O that we, without exception, may be preparing for that day, "watching and praying always, that we may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke xxi. 36.

3. Its required proclamation—"Behold the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Sion."

By *the daughter of Zion,* in the language of scripture, is clearly meant the Jewish nation ; this term being one frequently used to describe that people. A peculiar feature which has ever distinguished them is, that they have from the beginning of their national existence, been expecting the Messiah as their mighty deliverer ; and they are still waiting for him. Now to this very people the Christian church is, in this very day commissioned to say, "Behold thy Saviour cometh."

We have here a proclamation from Jehovah himself, the Lord of heaven and earth, the glorious and eternal God, to every living being, even to the ends of the earth ; a charge given to the whole race of man. Wherever throughout the world this prophecy comes to men's ears, there is a divine direction, which they are bound to obey. It is not a matter of indifference ; it is a solemnly-announced command to all, to tell the Jews of the coming Saviour ; to proclaim explicitly to the daughter of Zion, that the time of her deliverance is approaching.

But why should the Lord tell the ends of the world to

care for Zion ? At the time this prophecy was delivered there seemed little likelihood that the ends of the earth would have anything to do with Zion. Yet the prefixed word, *Behold*, calls especial attention to this. Oh ! wonderful foreknowledge and providence of God ! He foresaw and fore-ordained that the Jews should be scattered everywhere, intermingled with the people of every land, and dispersed in the remotest regions ; that there might not be a spot upon the earth uninterested in or unmoved by their return. And, about 2500 years since, he laid up in store this universal direction to all lands, this evidence, that he will not have the Jew, wherever situated, left uncared for, or untold of the coming Saviour. How intense the interest of the divine mind in the recovery and the return of the Jews ! How influential this event upon the condition of every portion of the human race !

It was always the duty of Christians to preach the gospel *to the Jew first*, and then to the Gentile. The Saviour's charge has always been " that repentance and remission of sins should be preached among all nations, beginning at Jerusalem." But in accomplishing God's purposes of mercy towards them in the latter-day glory of the church, it is manifest from many testimonies of scripture, that there are to be varied and extended exertions, that thus in that time the " present of a people hitherto scattered and peeled may be brought to the Lord of hosts, to the place of his name, the Mount Zion." Isaiah xviii. 7.

The effort which we now see made in their behalf, seems the beginning of the going forth of this more special proclamation from the Lord ; he is calling the church to proclaim his message to the daughter of Zion now, by the new and striking signs of the times in which we live. To some of these I would briefly advert, that you may see that there are urgent reasons why Christians should specially in these days attend to this charge of Jehovah.

The Roman was, as it is generally, and I doubt not truly believed, the fourth empire predicted by the prophet Daniel ; an empire that was to extend to and be destroyed at the

period when the *Son of man* shall come *with the clouds of heaven.* Dan. ii. 40—44 ; vii. 13—27. That empire subsists to this day in its ten horns or kingdoms ; it is, however, manifest, that the divine judgments have, for the last forty years, been pouring out on papal kingdoms, according to the prediction, "The judgment shall sit, and they shall take away his dominion, to consume, and to destroy it unto the end." Dan. vii. 26. The Turkish empire also is, in the face of all men, wasting away and exhausting. We see in this, as it is also generally and I doubt not truly believed, the pouring out of the sixth vial. During this vial "the water of the great river Euphrates, is dried up, that the way of the kings of the east," * whoever those kings be, *may be prepared ;* and during the same vial the caution is given to the church, "Behold, I come as a thief; blessed is he that watcheth and keepeth his garments." Rev. xvi. 15. The gospel of Christ has for the last forty years been preached in all the world with an unprecedented enlargement of effort ; and our Lord has expressly told us, that his "gospel shall be preached for a witness to all nations, and then shall the end come ;" (Matt. xxiv. 14.) or as the apostle puts it, "Blindness in part is happened to Israel, until the fulness of the Gentiles be come (or coming) in, and so all Israel shall be saved." Rom. xi. 25, 26. There has been a greatly increased compassion excited for Israel both in our own and other countries, and the gospel has been widely preached to the Jews. They themselves are feeling their spiritual degradation, 'Ah ! ' said one of them,

* Mr. Mead has the following collateral argument, to shew that the kings of the East mean the Jews. The Hebrew word Hallelujah is not used in all the New Testament but in the book of Revelation, and only in the 19th chapter of that book, and in that chapter four times, ver. 1, 3, 4, 6 ; and it is used in every place to express the church's joy at the fall of the great whore. It is a form not used till now. We find the church of the Gentiles often praising God throughout the whole book, but we find not the "Hallelujah" till this 19th chapter, and the reason is this; that the 19th chapter is the exposition of the sixth vial, and it is under that vial that the Jews are converted, and therefore now this Hebrew word is introduced into the song of the church, to show us that now, the Jews being converted, the Jews and Gentiles shall praise God together. And so the prophecy of Moses is fulfilled, "Rejoice, ye Gentiles, with his people."—Sermons of Matthew Mead.

lamenting this, 'we want a Jewish Luther to come among us, and stir us up.' This enlarged care for the Jews gives us scriptural assurance "that the time to favour Zion is come." Psalm cii. 13, 14. The noise and shaking among "the dry bones of the house of Israel" (Ezek. xxxvii.) increases on the one hand, and on the other God is manifestly "shaking all nations, that those things which cannot be shaken may remain, and that kingdom which cannot be moved" (Heb. xii. 27.) may be universally established.

It is from these signs I gather, that now is the precise moment in which God is with peculiar emphasis lifting up his voice, and proclaiming this commission aloud to every hearer of his word. From the throne of his Majesty he is bidding you and me to interest ourselves for the Jews and to tell them of the coming Saviour.

And what shall be the happy issue?

II. THE BLESSED RESULT OF THIS EVENT TO THE JEWS. —"And they shall call them the holy people, the redeemed of the Lord, and thou shalt be called, Sought out, A city not forsaken."

These words bring before our minds a rich cluster of blessings, all orderly set forth as the blessed effect following the glorious event which is here predicted. There is first, being *holy* or set apart for God; this was in the divine purpose from eternity: "chosen in Christ before the foundation of the world, that we should be holy." Ephes. i. 4. There is then, being "redeemed of the Lord," bought at a costly price, and ransomed from all evil: to this succeeds, being *sought out* by him who came to seek and to save that which was lost; and to close the whole, there is unity and preservation for ever, *a city not forsaken*. The whole is arranged in beautiful order, to shew the complete blessedness of God's people.

The words apparently lead us to two classes of persons to be blessed at our Saviour's coming. The first class, "They shall call them the holy people, the redeemed of the Lord;" and the second class, "Thou shalt be called, Sought out, A

city not forsaken." There may be a reference in the first class to the converted Gentiles,* and in the second class to the converted Jews. Through the chapter these are combined together, while the Jews are addressed by the personal pronoun. Thus in the second verse it is said, "The Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name." In this view, our text would contain a delightful reciprocation of congratulation between Jews and Gentiles. The intimate connexion between the blessedness of these runs through the scripture. Isaiah is so full of this, that you can hardly find a promise of the salvation of the Gentiles which is not linked in with the blessedness of the Jews. Thus our text would bring before us that blessed result, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah xi. 9.

Yet as the leading subject of the chapter is the restoration of the Jews, and as in the preceding verse the ends of the world were to be addressed on the subject, it is rather probable that the word *they* may here refer to the admiring nations of the earth. They shall call them, that is, the Jews, the *holy* or consecrated people, the "redeemed of the Lord;" and then the prophet himself, as if beholding Jerusalem thus glorious, changes the person and number of his language, and in the rapture of exultation exclaims, "Thou shalt be called, Sought out, A city not forsaken."†

Let us then more distinctly notice the blessings promised under this interpretation—they shall call them THE HOLY PEOPLE—the people set apart and consecrated to God. "Though thou art an holy people unto the Lord thy God," (Deut. vii. 6.) was once the peculiar and distinctive title of Israel, yet, through their rejection of Christ, how have they now forfeited it! "The branches are broken off,"

* In this way the passage is viewed by Justin Martyr, who quotes the text, and says, We are not only a people, but a holy people. See his Dialogue with Trypho, sec. 119, p. 112.

† I gather from this, as well as from other passages of God's word, that the chief conversion of the Jews to Christ will be after the coming of our Lord; that while many important preparatory steps are to be taken by his people, the full blessedness of the nation will be bestowed on his appearance.

and have lost their fruitfulness and beauty ; but "if they abide not in unbelief, they shall be grafted in ; for God is able to graft them in again." *Now* that awful prediction has been fulfilled, "I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them." Jer. xxiv. 9. But all this is to be reversed, as Zechariah foretels, "It shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel, (observe both Judah and Israel are included,) so will I save you, and ye shall be a blessing." viii. 13. Even on the commonest concerns of life there shall be "holiness unto the Lord," the very same inscription that was prominent upon the forefront of the mitre of the high priest of Israel : "In that day there shall be upon the bells of the horses, Holiness unto the Lord ; and the pots in the Lord's house shall be like the bowls before the altar ; yea, every pot in Jerusalem and in Judah, shall be holiness unto the Lord." Zech. xiv. 20, 21. Then shall be fulfilled the glowing prediction, "Thy people shall be willing in the day of thy power ; in the beauties of holiness from the womb of the morning, thou hast the dew of thy youth." Psalm cx. 3. Their lengthened night of affliction all passed away, their glorious morning come, they shall shine in holiness and multitude as the countless drops of dew glittering in the sun. The threatenings in the sight of all men have been literally accomplished, and hence we may assuredly gather that the promises will be so likewise.

They are also called "THE REDEEMED OF THE LORD." Taking this in its connexion, I apprehend it here primarily means outward and visible deliverance—the marvellously-redeemed from their long captivity. After mature and lengthened consideration of the prophetic word, I can no longer hesitate to believe that God will gather them to their own land from their present dispersion. The prophet Daniel, and the Jews of his day, were justified from the plain prediction of Jeremiah in expecting their return from Babylon, when it was said, "Thus saith the Lord,

after seventy years are accomplished at Babylon, I will visit you, and will perform my good word towards you in causing you to return to this place. I will bring you again into the place whence I caused you to be carried away captive." Jer. xxix. 10, 14. And we are, I think, equally justified in expecting their return from their present dispersion, when it is said by Ezekiel, in a prophecy manifestly relating to their future state, "Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them to their own land, and I will make them one nation in the land upon the mountains of Israel." And again, "They shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children for ever; and my servant David shall be their prince for ever. Ezek. xxxvii. 21—25. Their first return from Babylon has been literally accomplished, and is matter of fact and history: but what objection can possibly be made against the literal fulfilment of this prediction of their future return which would not apply to their first return! It is interesting to observe, that the chief subject on which our Lord spoke during the forty days that he was on earth after his resurrection, was "the things pertaining to the kingdom of God;" (Acts i. 3.) and when the disciples asked our Saviour the last question which they put to him on earth. "Wilt thou at this time restore the kingdom to Israel?" (Acts i. 6.) though in his infinite wisdom he refused to gratify a curiosity which would have shewed them 1800 years of desolation, and have filled them with needless despondency; yet he confirmed their ultimate hope by telling them, "the Father hath put in his own hands the times and seasons." Acts i. 7.

The redemption of Israel from their captivity, their restoration to their own land, and the holy and glorious kingdom there to be erected, are included in this promise. This accords with the twice-repeated prediction in former chapters, "the redeemed of the Lord shall return, and

come with singing unto Zion: they shall obtain gladness and joy, and sorrow and mourning shall flee away." Isa. xxxv. 10; ii. 11.

Thou shalt be called, SOUGHT OUT.

What has been the condition, and what is the present state of the Jews? Where are they? As a body, nowhere; as people, everywhere. The principal abode of the ten tribes, who have probably been less dispersed than the two, is not, even to this day, indisputably ascertained. They are yet hidden from our research. No people on earth are more scattered, dispersed, and hitherto rejected, than the two remaining tribes. What is their past history but a constant verification of the prophecy, Jer. xxx. 17. "They called thee an outcast, saying, This is Zion, whom no man seeketh after."

Their future history is to be the very contrast of their present state. They are all to be sought out, gathered together, and restored to their own land. God himself will take this work especially under his own care. The prophet foretels it in these words, "Thus saith the Lord God, Behold I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock, in the day that his sheep are scattered, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day; and I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel, by the rivers and in all the inhabited places of the country. Ezek. xxxiv. 11—13.

The nations of the earth are described as assisting in this work. "Behold, I will lift up mine hand unto the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders; and kings shall be thy nursing-fathers, and their queens thy nursing-mothers." Isaiah xlix. 22. So again afterwards, "And they shall bring all your brethren for an offering unto the Lord, out

of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain, Jerusalem, saith the Lord." Isaiah lxvi. 20.

When thus gathered from all lands, and re-assembled once more in their own country, they will be placed under the care and government of our Lord Christ. "I will set up one shepherd over them, and he shall feed them, even my servant David." Ezek. xxxiv. 23. Who can conceive the joy of that Shepherd, who wept over their desolation, in the recovering again of these his lost sheep ; or, who can imagine their joy after all their wanderings, terrors, dangers, and miseries, in being thus sought out and restored ?

But may they not again fall away, as twice before ? No ! it is added, A CITY NOT FORSAKEN. The past state of Jerusalem ever since its destruction by the Romans, has been that of desolation and desertion ; now on the site of the temple is the Mahometan mosque ; and on mount Calvary, the superstition of Popery and other fallen churches. Thus, as it were, the two feet of Antichrist to this very day tread down Jerusalem, with the double weight of a corrupted Christianity and a polluting imposture. When the first news of mercy and comfort brake upon the ears of the afflicted Jews, as in utter despondency, "Zion said, the Lord hath forsaken me, and my lord hath forgotten me." Isaiah xlix. 14. But he who delights in relieving the extremest distress, then gave those rich promises, "Can a woman forget her sucking-child, that she should not have compassion on the son of her womb ? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands ; thy walls are continually before me." Isaiah xlix. 15, 16. We deny not that these gracious promises have a rich spiritual meaning applicable to the Israel of God (Gal. iii. 16.) of whatever nation, that is, to every part of the church of Christ. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Gal. iii. 29. But we cannot exclude the literal Jew from a primary

interest in promises first made to him, and yet to be realized in his history at his conversion to Christ. So in that full and minute description given by Ezekiel of the latter-day glory of the city, the temple, and the promised land, he closes all by stating, "The name of the city from that day shall be, The Lord is there." Ezek. xlviii. 13. Thus indeed will it be a city not forsaken. The very expression, *city*, shews gathering together, and national restoration, both union and a kingdom. And when Zion is thus "a city not forsaken," that prediction will be realized ;—"Whereas thou hast been forsaken, and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations." Isa. lx. 15.

Such are the blessings to be bestowed upon Israel, and what shall be the issue of all this ? Glory to God in the highest, and universal joy among all holy beings.

The conversion and salvation, the restoration and glory of Israel, will eminently display the honour of the triune Jehovah. What riches of forbearance, patience, long-suffering, and faithfulness will it manifest in our heavenly Father ! How wonderful the glories of his electing love in once rebellious, and then recovered Israel ! What efficacy in our Redeemer's blood ! What a prevalency in his intercession for his worst and bitterest enemies ! What omnipotent energy and grace in the Holy Ghost, by his overcoming all their infidelity, prejudices, and obstinacy ! Oh ! my brethren, what a bright and valuable jewel in the Redeemer's *many crowns* (Rev. xix. 12.) or rather what a royal diadem (Isaiah lxii. 3.) at the latter day, will be converted Israel, holy and joyful in their own land !

What joy also in heaven ! If the angels joy *over one sinner that repents*, (Luke xv. 10,) what will be their joy over the restoration of the long-lost, the ancient people of God ? Heaven itself is filled with patriarchs, and kings, prophets, apostles, and martyrs, the very ancestors of these Jews. *They* cannot be uninterested in the remnant to be saved. Oh ! how will hallelujahs afresh resound through all the heavenly mansions, when their own descendants,

after so many ages of delay, at length return to the Saviour, and yield themselves to him ?

Nor will the nations of the earth be without their share in this general joy. "The Gentiles are to rejoice with his people." Deut. xxxii. 43. Songs of glory will at length burst forth from every land to the Divine Redeemer. When we are told, "He has remembered his mercy and truth towards the house of Israel," it is added, "And all the ends of the earth have seen the salvation of our God. Make a joyful noise unto the Lord, all the earth ; make a loud noise, rejoice, and sing praise." Psalm xcviii. 3. And so "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. ii. 14.

It is ours, my brethren, to be helpers in bringing on this blessed result. God gives us the privilege of preparing the ground, which he will crown with such a glorious harvest, in which "they that sow, and they that reap, shall rejoice together." John xiv. 36.

III. THE DUTIES TO WHICH WE ARE CALLED.—"Go through, go through the gates, prepare ye the way of the people ; cast up, cast up the highway ; gather out the stones : lift up a standard for the people."

Here the inhabitants of cities, wherever the Jews may be, are called to prepare roads for their return to their own land, that they and the nations at large may be ready to receive and welcome the great Lord and King of the whole earth. The general direction is to prepare the Jews, and thus also the Gentiles, for the coming Saviour.

As on the first coming of our Lord, John the Baptist was "the voice of him that crieth in the wilderness, Prepare ye the way of the Lord ; make straight in the desert a highway for our God :" (Isaiah xl. 3,) so on his second coming, Isaiah here calls us to labour, that the Jews may be prepared to welcome him.

We may notice three things : indifference is to be cast off ; a way is to be prepared ; and a standard to be lifted up.

1. INDIFFERENCE IS TO BE CAST OFF.—"Go through, go through the gates."

This does not appear to me to be a direction to the Jews to leave Babylon, (as Isaiah xlviii. 20; lii. 11,) or the cities of their present dispersion, but a direction to the Gentiles zealously to proceed in helping the Jews.

The double direction shews the ardour of the divine mind, the importance of the duty, how dull Christians in general would be to it, and how needful to rouse them by repeated exhortations. The church has greatly lost the hope of Christ's speedy coming, and of the recovery of his people Israel. In the parable of the virgins, all are slumbering when the cry is made, "Go ye out to meet him," Matt. xxv. 6. So there is here a similar warning and direction to excite us to prepare the way of his people. No longer rest in your comfortable homes, in self-indulgent ease and careless indifference. Think of his desolate people; rouse yourselves, and go forth in zealous exertions. Luxurious cities are little disposed to make sacrifices, and exercise self-denial for the cause of Christ. But what is now the voice of the ministry may come in another form. "The judgments of the Lord may be abroad in the earth," (Isaiah xxvi. 2,) and his Providence may be so striking, as to make it nationally desirable for the kingdoms of the earth to make efforts to hasten the return of the Jews, and to favour those whom they have hitherto scorned.

Ever since the destruction of Jerusalem, for nearly eighteen hundred years, with but partial exceptions, Christians have not only manifested great indifference to the welfare of the Jews, but have mocked and cruelly used them. They have not only omitted to go out of the gates to help, they have awfully fulfilled predicted wickedness; and Jews have been "oppressed and crushed always, and have become an astonishment, a proverb, and a by-word among all nations." Deut. xxviii. 33, 37. Nor has England been more backward than other countries in these cruelties. After, with a slight exception, suffering a century of pillage, oppression, and barbarism, from our first

Richard to our first Edward, the Jews were, for a period of three hundred and fifty years, banished as a people from our land. Even in the last century, when an act was passed in their favour, the Parliament, in the following year, was compelled, by the national voice of enmity to the Jews, wholly to repeal it.

But, we trust, a more Christian spirit, a spirit of compassion and love, has been given to the church; and as the times of the Gentiles are accomplishing, so the period for the deliverance of the Jews is approaching. May we all obey the divine direction ; bestir ourselves ; repent of former cruelties ; repair, as much as in us lies, injuries inflicted in past ages, and retrieve the captive Jew from his exiled desolation !

2. A WAY IS TO BE PREPARED—"Prepare ye the way of the people : cast up, cast up the highway ; gather out the stones."

There is, first, a general direction : "Prepare ye the way of the people." Isaiah xl. 3. The direction by John the Baptist, at the first coming of Christ, was, "Prepare the way of the Lord." Here it is, "Prepare the way of the people." It seems to point out a remarkable distinction between the manner of the first coming and the manner of the second coming. The first coming was in obscurity, and lowliness, and humiliation. The second coming will be with power, splendour, and *great glory*. The first coming needed every harbinger, such as a star, and angels from heaven, and a preparatory forerunner, to point out the Messiah. Mark xiii. 36. 2 Peter i. 16. Matt. xvi. 26. Nothing of this kind is needed at his second coming. "As the lightning, blazing from one end of heaven to the other, in a moment, in the twinkling of an eye, the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God," (Matt. xxiv. 27. 1 Cor. xv. 52. 1 Thess. iv. 16,) his own power and glory will everywhere make irresistible way for him.

But he has designs of mercy towards his long-rejected

and desolate people ; and he will have them prepared for his coming : they are backward and indisposed to meet him ; they shrink from the difficulties before them. They need to be prepared.

This preparation may be viewed, either as it regards their literal or their spiritual restoration. While they are scattered among all nations, and dispersed over the earth, they are unprepared for the coming of Christ to reign over them as a nation. It is remarkable, also, how much of the language relating to their future blessedness is like that of our text, couched in terms applicable to their literal return. It is therefore probable that at least a part of the Jewish nation may, before the coming of Christ to reign over the earth, be restored to their own land. But I mean not to speak of preparation for that ; God has doubtless ordained all the instruments, and in his time will call them forth to their appointed work. Our office, as a Society, and as Christians also, is of another kind. Animated by that spirit which led St. Paul to say, " Brethren, my heart's desire and prayer to God for Israel is, that they might be saved," (Rom. x. 1,) we seek supremely their spiritual restoration. The promises which especially quicken our efforts are such as this, " The children of Israel shall return, and seek the Lord their God, and David their king ; and shall fear the Lord, and his goodness, in the latter days." Hosea iii. 5.

But it is much to be observed, that the final restoration of Israel is connected, not only with their being subsequently blessed with all spiritual blessings, (Jer. xxxii. 39—41. Ezek. xi. 17—20 ; xxxvi. 24, 28,) but also with their being previously brought to a penitent state of mind. " When thou shalt return unto the Lord thy God, then the Lord thy God will have compassion on thee, and will return, and gather thee from all the nations whither the Lord thy God hath scattered thee." Deut. xxx. 2, 3. See also Deut. iv. 29—31. " They shall come with weeping, and with supplications will I lead them." Jer. xxxi. 9. Let no Jew, in the pride of his heart, expect the full mer-

cies and glories of restoration but in the way of personal and national repentance. What a scope this gives also for the largest exertions of our Society.

Their way needs to be prepared for this spiritual restoration. True, they are in very different states of mind. Among some there appear to be deep feelings of devotion and great moral integrity and uprightness, so as utterly to shame nominal Christians among whom they live ; others are in all the self-righteous bondage of a legal spirit ; others are sunk in worldliness, love of riches, deceit, and infidelity ; and multitudes are very ignorant of their own scriptures, and blinded by deep-rooted attachment to vain and absurd traditions. Though they have with wonderful tenacity, for 1800 years, retained the hope of a Messiah to come, they have, as a nation, as yet little preparation of heart for the true Messiah ; and, though some have more scriptural views,*—many of them rather look for a carnal king and conqueror, and an absolutely earthly kingdom, than for that glorious Redeemer who once offered himself "a sacrifice for sin," (Heb. x. 12,) and whose kingdom is peculiarly distinguished by *all his people* (Isaiah lx. 21,) *being righteous.* "A sceptre of righteousness is the sceptre of thy kingdom : Thou hast loved righteousness, and hated iniquity." Heb. i. 8, 9.

Our preparatory work, and that in which the Society has largely engaged, is to be much in prayer for them ; to show them in every practical way the most disinterested kindness ; to instruct them in the things of God ; to make manifest to them how full their own scriptures are of testimonies to the Lord Jesus Christ. Thus may we hope, before the period of their general conversion, that the veil now upon the heart of many a Jew (2 Cor. iii. 15,) may be removed ;

* Mr. Herschell states it as a general belief of the Jews in Poland, that at the coming of the Messiah the land of Israel will be restored to its former fertility and beauty ; that the nation will return thither, and be re-instated in its original glory and pre-eminence ; that the resurrection of the just will then take place, and a reign of righteousness and peace commence ; and that in addition, the intercourse with the Lord God Almighty, which sin has interrupted, will again, through the medium of the Messiah, be renewed.—See Herschell's Brief Sketch see also Rabbi Crool's Restoration of Israel.

and their way at length be so far prepared that, when their Lord shall appear, they may be ready with one voice to exclaim, "Lo! this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him; we will be glad, and rejoice in his salvation." Isaiah xxv. 9.

But besides this general direction, there are others more particular: "Cast up, cast up the highway."

The earnestness of the divine record, and the repetition, again and again, of the call to regard our duties to the Jews, is surely designed and calculated to arrest our attention, and call forth continued and constantly renewed exertions.

As a highway must be prepared, to enable a person to pass easily over a country to a city, so must various important steps be taken to make the way of the Jews plain before them. And if great labour, much time, and many sacrifices, are requisite to make a road to enable men to pass from town to town, in far higher interests all this is yet more needful; that thus a way may be made open to all, rich and poor, learned and unlearned, wise and unwise, so plain and direct that none need mistake it.

And if we look at the obstructions, when our society began its course, O what mountains of prejudice, the accumulation of ages, had to be levelled! What vallies of ignorance, that for centuries had impeded their way to Christ, had to be filled up! What difficulties had to be removed before the Jews could have free access to Christian truth in its purity and simplicity! Even the first steps, to bring before them generally their own scriptures, and to give ours of the New Testament to them, require constant and very enlarged exertions.

Surely, my brethren, our Society has, for the last quarter of a century, been busily employed in "casting up this highway."

Another particular direction is, to "gather out the stones."

In a parallel passage it is, "Take up the stumbling-block out of the way of my people." Isaiah lvii. 14.

Immense have been the stones of offence laid in the way of the Jews, by ages of wrong and injury, insult and oppression, and more especially by ages of a degraded Christianity. Look only at the present state of the Christian world, wherever the Jews are scattered and dispersed.

The churches on the continent, with the exception of the comparatively small, though blessed be God, increasing number of the faithful followers of Christ, have been described as divided into two great sects ; one, baptized infidels, and the other, worshippers of images ; all professing to be followers of Jesus, but not doing the things which he commands. And to this day the Jews are exposed to insult and oppression of varied kinds, and are suffering wrongs from Christians in name. They behold, in Roman Catholic countries, not Christianity in its simplicity, holiness, and loveliness, but a spurious profession, deformed with adored crucifixes and images, idolatry of created beings, and innumerable and most gross superstitions : or with ungodly lives of infidel and licentious men. How can they embrace such a Christianity, when they know that for similar sins the Jews endured their first captivity in Babylon, and their descendants have ever since been witnesses against these sins ? Nor are things better in the Greek and Eastern churches ; in which pictures are honoured, and ignorance, vice, and superstition, dishonour, most fearfully and extensively, the name of Christ.

And do the Protestant churches present no stumbling-blocks to the Jews ! Alas ! how must we sigh over our own churches, when they see, in the Reformed churches, infidelity and formality, ungodliness and worldliness, enmity and bitterness, strife and divisions, railing against and devouring each other ? Nor do I conceive that our too generally accredited system of spiritualizing the prophecies, taking all the promises to the Christian church, and leaving all the threatenings to the Jewish nation, has been a harmless perversion ; however justly spiritual Christians are entitled in Christ Jesus to all the promises of spiritual blessings, and unbelieving Jews have forfeited them while

in unbelief: yet is there a rich reserve of blessing for the Jewish nation. Nor let us ever forget the apostle's advice Rom. xi. 18—20, "not to boast against the branches that are broken off; not to be high-minded, but fear." What is past, we explain literally, and so must we what is to come. To tell the Jews that Zion and Jerusalem mean only the Gentile Church; and the land where their forefathers dwelt means only heaven, is wrongfully to leave a stone of offence in their way.

Oh! when we look back on the dealings of professed Christians with the Jews, we might think that the directions which Christians had received from their divine Master had been, not to labour incessantly in preaching the gospel of peace to them, but "Despise the Jews; mock them in every form; inflict pains and cruelties upon them; leave every-where stones of offence, make Christianity as hateful to them as possible." Thus have we, in our wickedness, dealt with them in the way of imposing penalties and sufferings, instead of in Christian love, unwearied patience, and Christ-like compassion, mourning over them, and seeking to lead them to their only Shepherd and Saviour.

And can we think these wrongs leave no guilt on Christendom? Is it in vain that God has said "I am jealous for Jerusalem and Zion with a great jealousy; and I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction." Zech. i. 15. Most awful are the divine judgments to be inflicted on impenitent nations that have heretofore punished the Jews. "I will, says God, feed them that oppress thee with their own flesh: and they shall be drunken with their own blood as with sweet wine." Isaiah xlix. 26. "I will undo all that afflict thee." Zeph. iii. 10. "The Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee." Deut. xxx. 7.

May we then, my brethren, repent of the sins of past ages, and bring forth fruits meet for repentance! May

we offer up in this reference the beautiful prayer of our Liturgy, "Remember not, Lord, our offences, nor the offences of our forefathers ; neither take thou vengeance of our sins." May we remove, as far as we can, these stones out of the way of the Jews ! They must be distinctly told, These are not the ways of the Christ of the New Testament ; they are altogether contrary to the spirit of his gospel. We must distinguish between his spiritual and his outward church. We must separate the truth from the error which the devil has been sowing along with it, and "take forth the precious from the vile." Jer. xv. 19. Let Christians "shine as lights in the world," Phil. ii. 16, "full of faith, and hope, and love ; holding forth the word, the pure word of life ;" and the way of the Jew to Christ will be plain and obvious, distinct and manifest. (Isaiah xi. 10—12.

A STANDARD IS ALSO TO BE LIFTED UP FOR THE NATIONS—"Lift up a standard for the people." This is added not only as a duty to be discharged, but as a great encouragement to fulfil duties to the Jews, by the blessed effect it will undoubtedly have upon all nations.

The meaning of this standard will be more clear, by referring to a precediug passage in Isaiah (xi. 10—12), "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people ; to it shall the Gentiles seek ; and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

A standard is a token of war : it is to assemble, direct, and encourage the army, and to animate them in proceeding against their enemies. The army of Christ has hitherto beeu in a slumbering or defensive posture ; but it has be-

gun its active war with all its enemies, and it will never cease till the prediction be realized—"The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Dan. vii. 18.

Not that "the weapons of our warfare are carnal:" God forbid! "we do not war after the flesh." 2 Cor. x. 3, 4. The standard we are to lift up, has inscribed upon it, "Glory to God in the highest, on earth peace, good-will to men." Luke ii. 14. In short, our Lord Jesus Christ is our standard; his spirit of meekness, humility, and love, is to glow in our hearts, and live in our actions. Whatever *he* may do, as righteous Judge, we, as penitent believers, have "to beseech men, by the meekness and gentleness of Christ, to be reconciled to God." 2 Cor. v. 20; x. 1.

To lift up this standard, is to preach the gospel, and fully declare the doctrine of a crucified and glorified Saviour. He himself says, "I, if I be lifted up, will draw all men unto me." John xii. 32. Christ Jesus, then, in all his love and pity, in all his grace, riches, and fulness, is to be proclaimed. He is to be made known in his divine glory, as "the mighty God" (Isaiah ix. 6;) "Jehovah our righteousness" (Jer. xxiii. 6;) to whom we can say, "Thy throne, O God, is for ever and ever." Psalm xlv. 6, 7. In his incarnation, "Unto us a child is born, unto us a son is given; a virgin shall conceive and bear a son, and shall call his name Immanuel" (Isaiah ix. 6;) in all the sympathies of our nature, as "a man of sorrows" (Isaiah liii. 3,) dwelling among us, "full of grace and truth." He is to be lifted up in all the work which he has accomplished by his atoning blood and his finished redemption. The freedom of this salvation, its fulness, and its commanded proclamation to all, even the most vile and guilty, these are to be set forth. His risen glory, as Mediator, seated at the right hand of the Father, having "all power in heaven and earth given to him" (Matt. xxviii. 18), and "receiving gifts for men, yea for the rebellious also" (Psalm lxviii. 18), is to be fully preached. And he is to be yet farther lifted up, in the doctrine of his speedy return, his

second coming, "in the glory of the Father" (Matt. xvi. 27), the judgments which he will then execute, and the blessings which he will then bestow ; the everlasting wrath that he will pour upon the wicked, and the heavenly and eternal kingdom which his saints shall then inherit.

Here is our glorious standard, which in this latter day we have everywhere to raise up as the assembling, the preceding, the rallying, and the all-conquering ensign of the church. Amidst the deluge of infidel words, works, and publications, and amidst the overflowing streams of ungodliness, this is that ensign which shall lead all the church of Christ to its full triumph. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him ; and the Redeemer shall come to Zion."

But for whom is this standard to be lifted up ? "For the people" (Isaiah xi. 10—12) ; the original is in the plural number, *for the peoples ;* and it is by the best translators rendered, *the nations.* In the passage already quoted from Isaiah, the nations are described as seeking to this ensign, and it is called *the ensign of the nations.* I consider it, therefore, to have a special reference to the Gentiles as distinguished from the Jews, and to intimate to them what is so clearly foretold in other places, that the restoration of Israel shall be the means of most extensive blessings to every other nation.

There is a close connection between preparing the way for the Jews, and the lifting up of a standard for the nations ; a connection which we see not only in the text, but in the actual events of our times ; while new and unparalelled efforts are made to preach the gospel to the Gentiles, similar efforts are made for the Jews, and the prophetic word leads us to anticipate that the restoration of the Jews will affect the whole world. Isaiah, alluding to it, says, "All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains ; and when he bloweth a trumpet, hear ye." Isaiah xviii. 3.

Zion is yet to be in a fuller sense than it ever has been, *the Jezreel* (Hosea ii. 22, 23), or seed of God, "sown in the earth, and the joy of the whole earth." Psalm xlviii. 2. In the earlier days of their history, the Jews have been, by patriarchs, prophets, and apostles, the great means which God has used for imparting the knowledge of himself to men. Even to this day, by their numbers, their dispersions, and their adherence to their religion, they furnish the most unexceptionable, extended, and palpable witnesses to the truth of the Old Testament. Still more abundantly have they been honoured, as "from them, as concerning the flesh, Christ came, who is over all, God blessed for ever." Rom. ix. 5. And this Divine Saviour, the true glory of Israel, is to be yet, through them, still more extensively made known among the nations. See the Jews, after eighteen hundred years dispersion, gathered from every part of the earth, chastened, humbled, penitent, grateful and devoted, assembled in their own city, honoured by the Redeemer; and doubt not but, according to his own purposes of mercy to a fallen world, they will be made in the last day the fullest benefactors of the human race. This is the apostolic argument, "If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness!" Rom. xi. 12. So vast at their fall was the spread of the gospel, that in its early progress hardly a corner of the known world was left unvisited by Christian teachers. But this early success was limited, compared with the glory yet to be realized, when "the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as showers that water the grass;" as dew in universality, as showers in copiousness. How fully and prominently will their restoration be the means of displaying the Saviour through the earth, and hastening the coming of his kingdom! "The receiving of them shall be as life from the dead" (Rom. xi. 15); "All people, nations, and languages shall serve him, and his dominion is an everlasting do-

minion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. vii. 14.

Oh ! glorious kingdom ! Oh ! much longed-for, ardently desired, and most blessed era, when shall it once be ? It is the prayer of the whole church, "Thy kingdom come, thy will be done on earth as it is in heaven." Matt. vi. 10. When then, shall "the kingdoms of this world become the kingdom of our God and his Christ, and he reign for ever and ever ?" Rev. xi. 15. "The whole creation groaneth and travaileth in pain together for it." Rom. viii. 22. Long has the monarch been absent in the "far country, to receive for himself this kingdom." Luke xix. 12. His faithful servants are expecting his return, "waiting for the Son from heaven." 1 Thess. i. 10. Peculiar rewards and honour will be given to them in that day ; all raised in glory, or "changed in a moment, and fashioned like unto our Saviour's glorious body," incorruptible and immortal ; we shall be "made unto our God kings and priests, and we shall reign on the earth." Rev. v. 10.

Nor will there only be a blessedness bestowed on the church of God. After "the harvest of the earth is gathered in, and the vine of the earth is trodden in the great wine-press of the wrath of God" (Rev. xiv. 15—20) ; the nations of the earth in general shall turn to our Lord and King : then his church sings the triumphant song of Moses and of the Lamb ;—"Great and marvellous are thy works, Lord God Almighty ; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name ? for thou only art holy : for all nations shall come and worship before thee ; for thy judgments are made manifest." Rev. xv. 3, 4.

Well may every Christian heart join in the desire for this kingdom. Take, my brethren, but one extended glance at our habitable globe. Look at all its nations ; "all flesh has corrupted his way upon earth." Gen. vi. 12. The nations are idolatrous, degraded, ungodly, alienated from the Most High, dishonouring his name, and full of misery. "The whole world lieth in the wicked one." 1

John v. 19. But it shall not be so for ever; when his "judgments are made manifest" (Rev. xv. 4), "all the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee" (Psalm xxii. 37): and then think of Satan bound, the Spirit poured out on all flesh, and "the King of kings and the Lord of lords" reigning, and our earth full of just, true, kind, meek, holy, self-denying Christians, loving, disinterested, and heavenly-minded, doing the will of God, and glorifying his name; one such Christian spreads happiness over a family, a neighbourhood, and even a country. O, happy day, when "men shall be blessed in Christ, and all nations shall call him blessed, and the whole earth be filled with his glory." Psalm lxxii. 17—19. Oh! happy words, "Surely, I come quickly:" let every Christian heart reply, "Amen, even so come, Lord Jesus." Rev. xxii. 20.

The restoration of the Jews is a part, then, of the divine plan for attracting the attention of and for blessing the whole world, according to the promise, "The Lord shall arise upon thee, and his glory shall be seen upon thee; and the Gentiles shall come to thy light, and kings to the brightness of thy rising;" (Isaiah lx. 2, 3.) and in this way God "will cause righteousness and praise to spring forth before all nations." Thus all help given to the conversion of the Jews is also most effectual help given for diffusing the gospel of Christ among all nations. And though the number of the Jews be very small compared with the Gentiles, yet if it be God's purpose by their conversion to bless the world, the Jews must, by no means, be neglected by him who wishes scripturally to promote the salvation of mankind, and the establishment of Christ's universal kingdom.

Here, then, are the duties to which our God calls us. And observe, though it be certain, from God's promises, that ultimately the Jews will be converted, though in effecting this it may please God to give us but limited success in actual conversion, till he shew his mighty power

in an extraordinary manner ; yet nothing of this kind is in the least to retard or interfere with our diligent use of means. Our text distinctly, in the name of the great Jehovah, calls you to fulfil present duties towards them. Whatever God's work may be, ours is made plain and clear. O, how vain that excuse of an unwilling, indolent, and selfish heart ; "the Jews are so obstinate and prejudiced, that we must wait for miracles !" He who has experienced the most mighty of miracles wrought on man, his own conversion, his own quickening *from the death of sin*, and the Saviour's grace in his own experience, should never use such a pretext.

Here, then, I take my ground of appeal respecting this Society. I have but this one point to make out for your satisfaction. Is it seeking to fulfil the directions which God has given here ? The full answer is the history of its proceedings. These shew that it is an eminent instrument of God, doing the very work here predicted. True, it has been a specially tried society in its whole course, perhaps more tried than any other. Like the great apostle, it has been in perils among false brethren ; its expectations have been disappointed again and again ; some of its most hopeful agents have failed time after time ; its faith and wisdom, patience and perseverance have, throughout all its efforts, been sorely exercised. O, how should we honour those who have stood in this cause amidst all the rude shocks which it has thus received ! Indeed, its trials should but endear it to those who love Christ, and furnish ground whence the experienced Christian will gather the hope of its ultimate most extensive usefulness.*

* I am only the more confirmed in this view of the scriptural character of the general proceedings of the society, by the remarks made by the author of the "Genius of Judaism." This author, taking advantage of the past trials and difficulties, and disparaging the efforts of the society, states that "the conversion of Jews to Christianity,—reformed Christianity, must be looked for by a different principle than the modes hitherto pursued." He leaves us, however, in the dark as to what that principle should be. It is painful to read a book, professing some regard to the Jews, and manifesting some talent and considerable research, so greatly deficient in all those scriptural views and truths, which can alone furnish the true key to the past history of the Jewish nation, and the cheering prospect of their future

"Having obtained help of God" (Acts xxvi. 22.) the society "continues to this day," witnessing to Jews every where the gospel of Christ. The translation, printing, and wide circulation of the New Testament in Hebrew; the translation of the whole Scriptures into Judeo-Polish, (the vernacular language of a large portion of this people,) and the printing and diffusing of the New Testament and parts of the Old; the preparation of innumerable tracts; the schools provided for the Jews in England, on the Continent, and in India; its forty missionaries, of whom a large proportion are converts of the Jewish nation, preaching Christ in those countries where the Jews are chiefly found; the discussions now going on in our metropolis,* the questions excited, and the answers given; all this, my brethren, is the very work to which God here calls you. And he has himself put his *seal* (1 Cor. ix. 2.) upon these labours, by thereby already bringing many of the sons and daughters of Abraham to believe in our Lord Jesus Christ.

Here then is an open door for us to enter, that we may fulfil the plain duties which our God has required of us. I call you in the name of our Divine Master to support this work, to cast off all indifference, to "prepare the way of the people," and to "lift up a standard for the nations."

In practically applying the subject to ourselves, I would address the ministers of Christ, the servants of Christ, and men in general.

1. Ministers of Christ.

In the sixth verse of the chapter our great Head has told us, "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night." Matt. xvi. 3.

blessedness. Nothing will be done for the Jews under the spirit of "philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ." (Col. ii. 8.) Evangelical principles drawn from the word of God, and leading us to obedience to all its directions, can alone animate us to wise, self-denying, strenuous, persevering, and finally successful efforts for the spiritual good of our fellow-creatures.

* See the very instructive tracts called Questions and Answers, published by the Society.

Ministers are the watchmen of the Lord, who are to "discern the signs of the times," and to lead his people forward to every good work. Ministers have a vast influence in forming the character of their parishes and congregations. What we take an interest in, will interest our flock ; what we omit to notice, they will too generally disregard ; what we urge, they will support. How great is our responsibility then in this day ! Are we not too much afraid of charges of indiscretion and rashness ? I know that there is a holy wisdom ; but that wisdom is full of life and patient energy. Ten thousand blunders of the warm-hearted servant of his Master ; and the very icy coldness of the wholly unconcerned, are less offensive to Christ our Lord, than that lukewarmness which will attempt nothing new under the pretext that much is already done. O, that we may all be delivered from backwardness and indifference ! What efforts have we yet made as a nation or as a church for the Jews ? O, that our God may dispose our king, our princes, and our nobles to join in this work of love ! * O, that all our bishops may patronise and support it ! Why has not this society the acknowledged support of the whole church ? In other causes it may be pleaded, that support is given by preference to earlier and more worthy societies. But, alas ! there is no rivalry for the salvation of the poor Jew. To you, my brethren in England, is left the undisputed and unsought honour of uniting together for this object. I would that there were many societies in and out of the church, so that "whether it were from strife or good-will," we might rejoice that Christ was preached to Israel.

And why do not our universities most effectually secure the divine favour, and their own honour in the eyes of the whole church of Christ, by taking a full part in this

* This was once the case, and part of what are now the Master of the Rolls' premises in Chancery-lane, were appropriated, in the reign of Henry III., to the use of the converted Jews. See Molloy de Jure Maritimo. The author sent the extract to the Christian Observer, see Vol. for 1811, pp. 629, 630, and it is given in the introductory remarks. See an account of the Charter in Tovey's Anglia Judaica, pp. 92, 93.

work? Long ago did Bishop Kidder tell them,* that they were furnished with all the instruments and weapons to be used in this holy war; means in their libraries of searching into all the depths of this controversy; means in their public schools and houses to discuss these questions; and that nothing could be more agreeable to the end of their foundations, and the pious intentions of their founders and benefactors, than to endeavour to bring men to the true faith.

And it would be very desirable and advantageous, if we in the ministry, amidst our many other calls could redeem some time for Hebrew and Jewish learning, or at least for the careful study of prophecy respecting the Jews.† This is learning immediately connected with our office, and calculated not ouly to deepen our interest for the Jews, but to enlarge our knowledge of the truths contained in the divine records. Remember the Apostle's exhortation, "I would not, brethren, that ye should be ignoraut of this mystery, lest ye should be wise in your own conceits. Rom. xi. 52.

Nor let all attempts for the Jews be met by desponding statements of the impossibilities and hopelessness of the undertaking. Where difficulties are mentioned, not to stimulate to work, but to lull us to sleep, it is only the language of unbelief. What! is not salvation from first to last all of omnipotent and sovereign grace? To that grace nothing shall be impossible. Talk not then of the difficulty. Remember you are backed and bulwarked by the promises and oath of Jehovah; by the covenant ratified with the blood of his Son. You are labouring for the beloved people of the Lord, and you are sustained by the prayers of every believer from the beginning. Do you say

* Kidder's Demonstration of the Messiah, part iii. p. 195, folio. The Oppenheim Library at Oxford is, I believe, an unequalled collection of Jewish literature. It was affecting to go through it, and know how little use is made of it.

† Such works as Kidder on the Messiah; Faber on the Restoration of Judah and Israel; Eyre's Observations on the Prophecies; Scott on the Restoration of Israel; and Cuninghame's Letters on the Jews, furnish much valuable instruction.

that the Jews are deceitful, prejudiced, and inveterately obstinate? And may not the conduct of the Gentiles towards them have been the very cause of this? But I appeal to my faithful brethren; I appeal to every man truly born of God, and say, can you, knowing your own heart and history, imagine a Jew more unlikely to be converted to Christ than you yourself once were? Have then bowels of compassion for the most miserable of people, whether you regard their temporal or their spiritual state as you yourselves have obtained mercy.

SERVANTS OF CHRIST.

The direction to you is, "Ye that make mention of the Lord," or, as it is in the margin, "Ye that are the Lord's remembrancers, keep not silence, and give the Lord no rest, till he make Jerusalem a praise in the earth." Isaiah lxii. 6, 7. The men of prayer are the men who should take a lively interest in this work. The prophet seems especially to predict this of the true believer, "He that putteth his trust in me shall possess the land, and shall inherit my holy mountain, and shall say, Cast ye, cast ye up; prepare the way." Isaiah lvii. 13, 14. My brethren, the work and burden of helping either Jew or Gentile must ultimately be borne by God's faithful servants; they are to have this honour and blessedness. Others may, from varied motives, join for a season, but, if not truly converted themselves, they will in times of reproach and difficulty fall away. If our society gather around it men of faith, prayer, and devotedness, it gathers its true and most abiding strength.

Beware, therefore, of forming a wrong estimate of success. The amount of funds; the thunders of human applause; the number of patrons and subscribers, are not the sure indications of prosperity. But if God give us a broken, contrite, and prayerful spirit; if God increase the simplicity of our dependance, and the openness of our confession of gospel principles; if God lead us to *cease from man*, (Isaiah ii. 22.) and to glory only in Christ Jesus, then have we the earnest that he is with us—then have we the indications of a successful society.

Your first and most special duty is that to which God here calls you—to "pray for the welfare of Jerusalem." Psalm cxxii. 6. It is the shortest and the fullest intercessory prayer, to pray that "Jerusalem may be a praise in the earth." Isaiah lxii. 7. When that prayer is answered it is as "life from the dead" (Romans xi. 15.) to the world; the day of millennial glory has dawned on the human race, and the ways of Christ shall speedily be *known on earth*, and his "saving health among all nations." Psalm lxvii. 2.

Your next duty is to shew constant love to the Jew. To the spirit of love glowing in your lives we must look for our best letter of commendation to them. Wrongs inflicted by nominal Christians, and their wicked lives, have raised prejudices, that have closed the eyes and shut the ears of the Jews against every book that we can lay before them, but that most lively book, "known and read of all men, (2 Cor. iii. 2,) a Christian life; Christians bearing their Master's heavenly image wherever they go, full of his meekness, gentleness, and humility, and abounding in those acts of kindness, love, and compassion, which our divine Saviour so constantly manifested—these are "epistles of Christ" that cannot be unread, or mistaken. Surely, my brethren, it was worth forming our Society, building our Episcopal Jewish Chapel and Schools, and expending all that has hitherto been expended, if it was only to be a visible sign and pledge to every Jew, "We care for you;" "we love you;" "we really desire your salvation."

To you also we must look for missionaries to the Jews. To be sent to the "lost sheep of the house of Israel" (Matt. xv. 24,) was the work that Christ took as his own. Who then, dares to despise it? It is a work full of difficulties, and calling for unexampled patience and self-denial: but a work in which it is delightful to know that you will have an invisible but ever-present Comforter and Helper, the Holy Spirit, who shall abide with us for ever.

MEN IN GENERAL.

God proclaims to the end of the world the duty of taking an interest in the daughter of Zion ; and there are principles on which we can appeal to all men to aid in this work. You must allow that the situation of the Jew is very peculiar. What other people can approach them in antiquity, distinctness, dispersion among all nations, and preservation amidst such protracted persecutions and sufferings ? Can you contemplate the Jew, and not be sensible that he is a living witness of the truth of the Bible ? and not feel an interest in his future state ? Can you know the history of his nation for 1800 years, without learning the danger of despising Christ and neglecting his salvation ?

Nearly 4000 years since, this promise was made to his ancestor, "I will bless them that bless thee, and curse him that curseth thee." Gen. xii. 3. This promise has lost none of its power, but is as fresh in its influence as it was the very day it was first given. Men who have helped their affliction have ever been punished for it, and so certainly shall they who help their joy be blessed.

And is not the very character of the times in which we live, such as to awaken every one's attention ? Surely men of reflection must be struck with the instability of all earthly institutions, and the underground movements beneath the whole surface of society in every nation. What is there earthly on which you can fix yourself, and say, This is secure ? All human establishments, however they may for ages have remained the hope and the glory of man, are shaking and giving way. Now God has assured us that all that is not divine shall perish. Popery, and Mahomedanism, and Paganism ; hypocrisy, worldliness, and self-righteousness, superstition, formality, liberalism, and infidelity, shall fade and vanish away, and the everlasting principles of the word of God alone triumph. O, let your confidence in what is human be shaken, and build on the only rock, the infallible word of the ever-living God.

How, then, can we obtain national security ? There is

an implied preservation in the very threatening, "The nation and kingdom that will not serve thee shall perish," (Isaiah lx. 12.) that if we do, as a nation, serve Zion, we shall not perish. O, that in the midst of the shakings of the nations, our country might be distinguished by having this pledge for its safety and protection, that we have cared for Zion!

But though we cannot move our country, we may, as individuals, take a wise and Christian course. O, my brethren, "seek first the kingdom of God and his righteousness" (Matt. vi. 33,) it is your safest, wisest, and happiest course, for time and for eternity. Fix not your affections on a transient world. Wealth, if hoarded up as your security, will be the grand witness against you for condemnation; secure what you can by putting it into the only bank that can never be broken, laying it out on the only estate that can never be taken away, and committing it to the only exchange that God has assured us will repay with full interest. Prov. xix. 17. Matt. xxv. 27.

By the last command of your final Judge, who has told us to begin with preaching his gospel to the Jews; by all the benefits which we have received already, and which God has promised that we shall receive through this nation; by all the injuries which our forefathers have done to them; by all the wrath which God has declared shall descend on those who have afflicted them; by all the blessings which he has promised to those who bless them; by every humane, benevolent, and Christian feeling towards them, and through them towards the whole human race, and by the most animating motive of all, love to your divine Saviour, who gave himself for you, I entreat you, I exhort you, take a lively interest in the conversion of Israel, and largely and joyfully support the Society now brought before you.

And may He who is "the King of the Jews" (Matt. ii. 2,) as well as *the Head* (Eph. v. 23,) of the church universal; "the glory of his people Israel" (Luke ii. 32,) as well as "the God of the whole earth" (Isaiah liv. 5,) be

present with you. May that divine Saviour manifest his presence by filling your hearts with deep feelings of the riches of his grace, and the freeness and fulness of his salvation ! May He himself who died for us, inspire our souls with holy zeal, to give up ourselves unreservedly to HIM in all that work to which he in this day calls his people !

DISCOURSE VI.

THE KINGDOM TO BE RESTORED TO ISRAEL.

[Preached in the Episcopal Bethel Church, Kingstown, on Friday Evening, June 12, 1840.]

Acts i. 6.

When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel.

The situation of the Jews is not a matter of slight or temporary interest to Christians. It is one of growing and vital importance to the Church of Christ. Even in the eyes of all the world, their state is very peculiar.

Century after century, for 1800 years, amidst all the shock of ages and the revolutions of empires, scattered and dispersed through the regions of the earth, reproached, insulted, trodden upon, and spoiled in every land, we see them still preserved in their distinctness—a peculiar race among all nations, of untold riches, number and extent. It cannot be for nothing that they are thus preserved. Their political importance is manifestly growing; their future state might thus even interest men of the world.

But all this is of little importance to the Christian, compared with its being the most striking fulfilment of the past word of prophecy, and its furnishing well-

grounded expectation of events affecting the whole human race on their restoration. This it is that makes their lengthened, extended, and visible dispersion over the earth a lesson to the world, everywhere teaching mankind the veracity of God's word by what is past, and leading his people to the most cheering and glorious hope of what is to come—a lesson which independent of the welfare of any religious society it is most profitable for us all to attend to and fully learn. It is true, that in so large a subject, consisting of so many particulars of yet unfulfilled prophecy, Christians who study the scriptures for themselves, will come in some points to different conclusions. It is so in every science—it is so in every other part of knowledge, human or divine ; nor will this be without great advantage, if it lead us all to more diligent study of the word, more humbling views of our own remaining ignorance, more diffidence of ourselves, and, may I not add, increased love to those who differ from us, while they really love Christ. Were it only for calling our attention to these things, we are greatly indebted to God for the formation of the Society for Promoting Christianity among the Jews. But it has an important bearing on that work on which hangs the happiness of the human race,—"If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness,"—then how blessed a work to promote that fulness.

The passage which I have taken will lead us, I trust to a realizing view of these things.

I. The circumstances in which the question was put.

II. The intermediate kingdom at present established.

III. The nature of the kingdom to be restored to Israel.

I. The circumstances in which the question was put to our lord.

I need not tell you that the Jews were now subject to the Romans ; that a Roman garrison was stationed in Jerusalem ; that a Roman governor presided over Judea—

and the kingdom, which in the language of Artaxerxes, once had mighty kings, which ruled over all countries beyond the river, was now tributary to Cæsar, the Roman emperor, and the Jews had no longer the power of life and death among themselves. They had manifestly, therefore, lost that kingdom which they once possessed.

But many prophecies of the Old Testament led the Jews confidently to expect that under the Messiah a glorious kingdom should be restored: "of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom." This was also distinctly announced to his mother before his conception, "Thou shalt bring forth a Son and shalt call his name Jesus: he shall be great and shall be called the Son of the Highest;" this has been literally fulfilled, and we may justly, therefore, interpret that which follows literally and expect it to be literally fulfilled, "and the Lord God shall give unto him the throne of his Father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end."

Again and again he had preached the kingdom of God: he had taught them most expressly to pray, *Thy kingdom come;* but when they thought that this kingdom, in its power, should immediately and visibly appear, he told them the parable of the nobleman going into a far country to receive for himself a kingdom and to return, and then led them to see, that he must be removed from them, and return again ere it was established in its glory. Indeed the whole of his ministry was full of this kingdom, and after his resurrection also, this striking statement occurs in the verses preceding my text, verse 8, "To the apostles whom he had chosen, he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."

What were the particulars of which he then spoke? We have no record of it, we know that he had spoken much of this kingdom previously: but of what passed after his

resurrection we have no account beyond a general statement of his expounding in all the scriptures the things concerning himself, and promising the Holy Ghost, and commissioning them to preach the gospel.

The silence of the sacred historian is instructive—it seems to say that much of what passed was not needful for the present dispensation ; it did not immediately concern the church ; it was cheering and encouraging for the apostles, in their peculiarly arduous work, but it affected not the age of the church then commencing.

But doubtless, it was these conversations pertaining to the things of the kingdom of God, which took place during these forty days, that led to the question of my text, "Wilt thou at this time restore the kingdom to Israel ?" He must have instructed them for forty days about this kingdom to little purpose, if they had so totally mistaken him as to imagine there was to be a kingdom restored to Israel, when there was to be no such thing.

The whole company of the apostles when they were come together, agree to put the question to our Lord Christ. It is the last question put by the church to her ascending Lord. They are the last words addressed to him while on earth, by his people, whom he was about to leave, and they are especially recorded for our instruction.

May we not conclude then, that though there was too much precipitate curiosity as to the time, yet as to the thing, a true knowledge of the scriptures suggested this question to the minds of the apostles ; our Saviour blamed them not for it ; he did not contradict their hopes. Surely now was the time, if ever to correct any false or erroneous notion as to the existence of a future restored kingdom to Israel ; but while, for wise reasons, he withholds information as to the time, he does not oppose, but strengthens, their views as the great event itself. In fact in innumerable passages, the Old Testament has connected the glory of Israel with the blessedness of the whole Gentile world ; and at this very time, they were commissioned by our Lord himself to go and teach all nations. So far then, from

attributing the question to their remaining darkness, prejudice, and carnal views of Messiah's kingdom, we should rather consider it to be a most seasonable and instructive question, at a peculiarly interesting moment. As it was the last question put to our Lord by the church on earth, may it not relate to the first of his acts of mercy on his return, on his coming again?

The event which linked, as it were, the dispensation of the Gentiles with that of Moses, was the casting away of the Jews and receiving of the Gentiles; and the event which shall be the connecting link between this dispensation and the one of universal blessedness which is coming, will be the restoration of the kingdom to Israel, upon the apostacy of the Gentiles; for "God hath concluded them all in unbelief that he might have mercy on all."

But why was not this question explicitly answered at this time?

It is sufficient here to observe, that the Old Testament prophets were left in the same ignorance about the first advent of the suffering Messiah; they "searched what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand of the sufferings of Christ and the glory which should follow;" and what was the result of this search? Unto whom it was revealed that not unto themselves, but unto us they did minister the things which are now reported unto you. But though only general information was conveyed, yet there was such light given before the first coming, that Simeon, Anna, and others were waiting for the consolation, and looking for redemption in Jerusalem. Let us also remember that at the time of the end, it is predicted, the prophecy shall no longer be closed; "many shall run to and fro, and knowledge shall be increased, and the wise shall understand."

The question, then, of the apostles, at such a time, with our Lord's answer, was calculated, when duly considered, to keep alive the attention of the church to this future glory of Israel. Notwithstanding all the delay of its accom-

plishment, it seems designed to keep up our hopes of the kingdom, being after a lengthened period of absence, restored by Christ himself to Israel. In this view I bring it before you, as calculated very greatly to interest your hearts in all that concerns the Jews, and especially in our efforts for their spiritual good at all times, but more particularly in that remarkable era of the world in which we live.

You may see in these circumstances that the present dispensation is a preparatory one to the full establishment of a kingdom to come ; unspeakably glorious and universally triumphant.

Let us proceed to consider—

II. THE INTERMEDIATE KINGDOM NOW ESTABLISHED.

1. Notice *the nature of this kingdom.* When our Lord commenced his ministry, he preached, "Repent ye, for the kingdom of heaven is at hand." So he told the Pharisees, "the kingdom of God is within you ;" so he assured Pilate, "my kingdom is not of this world—now is my kingdom not from hence ;" and so the apostles assure us, "the kingdom of God is righteousness, and peace, and joy in the Holy Ghost." This is sometimes called the kingdom of grace ; it is called by our Lord, the times of the Gentiles ; (Luke xxi. 24.) it is the mystery of Christ revealed unto the holy apostles and prophets by the Spirit, "that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel." Thus, as St. James says, "God has visited the Gentiles, taking out of them a people for his name ;" and this kingdom, till the fulness of the elect from the Gentiles be come in, is spiritual and inward, holy and heavenly only.

Wonderful has been the extent of God's love in this kingdom of grace ! Our Lord told the Jews, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Afterwards he told his disciples, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." We have

seen this fulfilling for 1800 years. The God of Israel has been worshipped and honoured for all these ages, with pure and spiritual worship, among the Gentile churches, and innumerable myriads of happy and glorious spirits have departed in the faith of Christ, and are now with the Lord; while the children of Israel have abode "many days without a king, and without a prince, and without a sacrifice."

But the Gentile churches have largely fallen also from the faith of Christ, and though God has now among them a people who glorify him, they are still but a small and limited number compared with the vast mass of those who only profess the Christian name, having the form without the power. God foresaw this, and has foretold the issue of it.

2. Let us consider the issue of this kingdom as it regards *the Christian Church*, viewed under two classes, the merely outward church, and the spiritual church.

(1.) With regard to the *merely outward church*, it is too clear to be denied, that there has been a fearful apostacy,—a falling away from Christ. We see in the Eastern empire, Mahomedanism and the superstitions of the Greek, Coptic, and other churches. We see in the western Roman empire—Popery, infidelity, and nominal Christianity, the greatest part worshippers of images, or baptized infidels. And very probably this spiritual apostacy will issue in avowed infidelity, the full revelation of the Lawless One. This man of sin must be destroyed with the brightness of our Saviour's coming, and the beast and the false prophet be then cast into the lake of fire.

Many awful denunciations, as to the issue of this, may well make the heart of every false professor tremble within him. Our Lord comes to tread down his enemies in his anger, and to trample them in his fury. He separates, at the end of this age, the tares from the wheat, and the foolish virgins from the wise. We learn, from Dan. ii. 44, that the ten kingdoms which formed the western Roman empire, are to be destroyed to make way for the universal kingdom of Christ; and in Dan. vii. 26, 27, speaking of

the last enemy of the church, which was to arise out of the fourth kingdom, the prophet says, " the judgment shall sit, and they shall take away his dominion, to consume and to destroy it to the end ; and the kingdom and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High.

These expressions lead us to expect fearful and final judgments on apostate Christian nations. Other passages lead us to view this as preceding or connected with the establishment of the kingdom of Israel. Jeremiah li. 20, 24, in awfully impressive language calls the Jews, Jehovah's battle-axe to break in pieces the nations, and with which he will destroy the kingdoms. The coming of the Saviour to Zion, and the glory of Jerusalem, is connected with the judgment of apostate Christian nations, Isaiah lxvi. Zech. xiv. But awful as these judgments are, they do not appear to destroy all nations. " The Lord," says Isaiah, " will come with fire, for by fire and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many. I will gather all nations and all tongues, and they shall see my glory, and I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow ; to Tubal, and Javan, to the isles afar off that have not heard my name."

The combined and condensed view of the whole day of the Lord we have in the third chapter of Peter, in the dissolving of all things by the last fire. The beginning of that judgment is in the land of Judea at the commencement of the millennium, when the " Lord's fire is in Zion, and his furnace in Jerusalem." Isaiah xxxi. 9, (see also Isaiah iv. 5.) The end of this day of the Lord we have in the fire which comes down from God out of heaven on the deceived nations after the millennium, devouring them. Rev. xx. 9.

The apathy of Christian nations to the future state of the Jews, is a part of that infidelity which distinguishes these last days. The Jews are connected with the most deeply interesting and momentous events of future history.

Remember the saying of the King of Prussia respecting the Jewish nation, "I have learned," said he, "that no man ever laid his hand upon this people, but he smarted for it." Or rather remember the divine declaration made 4000 years ago, and still as fresh as ever; "I will bless them that bless thee, and curse him that curseth thee;" and the glorious result of all, "In thee shall all nations of the earth be blessed;" and as far as may be, let us come out and be separate from the world lying in wickedness; and, sighing over the abominations which we witness, let us try in every way to save men's souls.

(2.) With reference to the *spiritual church*, various passages of scripture lead us to expect, in the close of this intermediate kingdom, preceding trials. In Daniel xii. 1 and 10, we read, "there shall be a time of trouble, such as never was since there was a nation, even to this same time; and many shall be purified, and made white and tried, but the wicked shall do wickedly." The scriptures therefore point out a dark view of tribulation yet coming, that should not be withheld from you. In the words of the late Mr. Cecil, "The church has endured a Pagan and a Papal persecution; there remains for her an infidel persecution, general, bitter, purifying, cementing." And he thus describes the democratical infidelity of his day, and it has been more fully discovered in our own day, "It has a malignant eye, a ferocity, an intensity of mind on this point: viewed in its temper and tendencies it is devilism. It takes the yoke of God and man, puts it on the ground and stamps upon it. It is an inveterate, blaspheming, atheistic, fierce spirit." Here, my brethren, seems the last form of the oppressor of the spiritual church. We may be indeed near to its short and oppressive domination. Let us be prepared willingly to suffer with Christ, if we may but reign with him. The suffering time is very brief, the reign of glory is for ever.

The suffering precedes the glory which is to follow. But all these sufferings are so sanctified and blessed, as to be occasions of increased and abounding glory and triumph to the righteous. As tribulation abounds, consolation

abounds. They really thus, in the tribulation, as well as by a more direct translation, escape all those evil things that shall come to pass ; as Shadrach, Meshach, and Abednego were unhurt in the midst of the fiery furnace. These sufferings work out also for them a far more exceeding and eternal weight of glory.

And yet further, it is not merely escaping those things which shall come to pass, but standing before the Son of Man, and beholding his glory, that is, the portion of his faithful followers.

And what is the *glory* to be bestowed upon them ? The scriptures lead us to the idea, that the saints first raised and translated at the coming of Christ are deeply interested in the glories of the millennial reign, and the hope is too plainly revealed, too splendid, too purifying, to be disregarded by us. I will read passages of God's word which shew this. Our Lord said to his apostles, Matt. xix. 28, " Verily, I say unto you, ye which have followed me, in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." And again he told them,—Luke xxii. 28—30, " Ye are they which have continued with me in my temptations, and I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."

So the apostle tells the Corinthians (1 Cor. iv. 8), " Would to God that ye did reign, that we also might reign with you." He tells the Romans, " we are joint heirs with Christ : " and he assures Timothy, " if we suffer we shall also reign with him." Our Lord tells the faithful in Laodicea, " To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne." One of the expected rewards yet to be enjoyed by the redeemed is thus stated, " Thou hast made us to our God, kings and priests, and we shall reign on the earth." See also Rev. xx.*

* The author has not attempted to enter into a variety of particulars, as to

It is clear that the glorified saints share the blessedness and glories of the kingdom of Christ. God is "in the ages to come to shew the exceeding riches of his grace, in his kindness towards us through Jesus Christ." Watch, therefore, and pray always, that ye may be accounted worthy to escape all those things which shall come to pass, and to stand before the Son of Man, and partake of all the glories of his heavenly kingdom. A participation of the glories of Christ's kingdom is the general expectation of the whole Church. St. James speaks of believers as being heirs of the kingdom which God has promised to them that love him; if we are now only heirs, it is clear that we do not possess it.

In all our services, the church of England sets before us this hope. The first instruction in our catechism, is that we are "members of Christ, children of God, and inheritors of the kingdom of heaven," and the last words pronouuced over our departed bodies are a prayer, "that it may please thee shortly to accomplish the number of thine elect, and to hasten thy kingdom."

Here then is indeed a truly glorious object of hope, set before all now baptised in the name of Jesus, and brought into his kingdom of grace, a heavenly, a glorious, and eternal kingdom, in which they will reign with Christ, "be kings and priests unto God and the Father, and reign for ever and ever." This should be the first great aim of our lives, that we may now know Christ and the power of his resurrection and the fellowship of his sufferings, if by any means we may attain to the resurrection of the dead.

But, besides this glory of the saints, there is another part of that kingdom for which we pray, "thy kingdom come, thy will be done ON EARTH as it is in heaven." Of which Daniel predicts, "the kingdom and dominion, and the greatness of the kingdom UNDER THE WHOLE HEAVEN, shall be given to the people of the saints of the Most

the nature of the reign of the saints; nor is it needful here to enter into the distinctions between the reign of the millennial kingdom and the everlasting reign of the saints. Both are plainly predicted, Rev. xx. 6, xxii. 5.

High ;" and which is expressly foretoid by St. John, in connection with the time of judgment, "THE KINGDOMS OF THIS WORLD are become the kingdoms of our Lord and of his Christ, and he shall reign for ever." This is immediately related to the kingdom of Israel which we have now to consider: as a kingdom yet to be established in this world.

III. THE NATURE OF THE KINGDOM TO BE RESTORED TO ISRAEL.

As a principle of interpretation, prophecy, like all other scriptures, is to be interpreted literally. This does not exclude figurative emblems of their meaning, but it shows that that sense which the plain words suggest at once to the simple mind is the true meaning. The predictions respecting our Saviour's first coming, birth of a virgin, sufferings and death, were fulfilled literally, and hence we have full reason to expect, that those yet unfulfilled, respecting his future coming in glory, his sitting on the throne of David, and reigning over the house of Jacob, will be literally accomplished in times yet to come.

Let us notice various particulars of this kingdom.

1st. *The restoration of the Jewish nation to their own land.* The promises of this are plain and numerous; they are to be restored from every land, converted to Christ, and yet to be the happy subjects who are under the immediate government of Christ. Thus Isaiah: "The Lord shall set his hand again the second time, to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea; and he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather the dispersed of Judah, from the four corners of the earth."

The promises of the restoration are very distinct. From the clear predictions in Ezek. xxxvii., it is plain that the tribes of Israel and Judah are to be made one nation, in the land upon the mountains of Israel. It is then said,

"one king shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more. And David my servant shall be king over them, they shall also walk in my judgments and observe my statutes, and do them; and they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children, and their children's children for ever; and my servant David shall be their prince for ever." The restored Jewish nation will be what the world has never yet witnessed, a righteous nation; "they shall not do iniquity." It shall be a peaceful nation; "there shall be abundance of peace as long as the moon endureth." It shall be under the sway of him who is the Prince of peace, "and of the increase of whose government and peace there shall be no end."

In accomplishing the restoration, many predictions lead us to expect that the Jewish nation will be restored, in part at least, in a self-righteous and unconverted state, and will pass through great troubles, from all which, however, they are finally to be extricated. Jeremiah predicts, "that day is great, so that none is like it; it is even the time of Jacob's trouble, but he shall be saved out of it." Jer. xxx. 7. Extensive as are the last judgments that come upon the Jews, and upon the world, there are express promises of the preservation of Israel from utter destruction. Thus Zechariah says, "And it shall come to pass in all the land, two parts thereof shall be cut off and die, but the third part shall be left therein; and I will bring the third part through the fire, and refine them as silver is refined, and try them as gold is tried." So Isaiah predicts, "I have covered thee in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my PEOPLE."

2nd. "The distinctness of the kingdom to be restored to Israel from the present intermediate kingdom," may be seen in the question of our text and its answer, as well as in various other parts of Scripture. Our Lord, by the

parable of the nobleman, shews us that he was going into a far country to receive for himself a kingdom, and then to return. (Luke xix. 12.) We wait for this return, and for the kingdom to be then manifested. The kingdom is given to him after he comes "with the clouds of heaven." (Dan. vii. 14, 15.; 2 Tim. iv. 1.) He has not thus yet come, and therefore the kingdom is to come. Not only the answer to the question of my text—which is considered in the following discourse—proves distinctly that the spiritual dominion of the Redeemer now is different from that kingdom of Israel, the times of which are reserved in the Father's power, but the whole of the unfulfilled prophecies of the Old Testament have a reference to it. The present is the time of the treading down of Jerusalem, and that is the time of its often predicted restoration and glory. It is true that the now existing spiritual and intermediate kingdom, among the Gentiles, is really a stage onward, and a preparatory part of the kingdom, and therefore is called a kingdom; but it is not that full and visible manifestation of it which will be given at the return of our Redeemer. (Rev. xi. 15—18.) Jerusalem has yet to be the metropolis of the whole earth, and a blessing to the whole world, as is clearly predicted. (Isaiah x.)

3rd. *The King who reigns over them.* This is none other than our Lord Jesus Christ. When the throne of Israel was overturned in the person of Zedekiah, Ezekiel (xxi. 26, 27), was commissioned to utter this remarkable prediction, "Remove the diadem, and take off the crown, this shall not be the same, exalt him that is low, and abase him that is high; I will overturn, overturn, overturn it, until he come whose right it is, and I will give it him."

When our Lord was about to be born, this right was by the angel Gabriel directly asserted to belong to him, "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." His virgin mother in this view sang the song, "He hath put down the mighty from their seat, and exalted them of low degree." This

was his great accusation to Pilate ; "Whosoever maketh himself a king, speaketh against Cæsar ;" and he wrote upon his cross the inscription, "This is Jesus the King of the Jews."

And how great and glorious this king is, I need not tell you, my brethren, and how when the veil is dropped from the Jewish nation they will nationally and universally hail his return, saying with louder hosannahs and more joyful hallelujahs than ever have yet been heard, "Blessed is he that cometh in the name of the Lord." Matt. xxiii. 39. Rev. xix. 6.

What may be the nature of his reign over them, and how he will manifest himself to them, are much hid in the obscurity of unfulfilled prophecy, nor is it necessary on this occasion to attempt further to unfold these hopes.

Let us proceed further to notice, 4th, *The enlarged outpouring of the Holy Spirit.*

The gift of the Spirit is ever connected with the revelation of the Saviour's glory, and the fuller the manifestation of that glory, the fuller is the outpouring of his Spirit. Isaiah lix—"When the Redeemer comes to Sion, and unto them that turn from transgression in Jacob," this is the covenant with them, "My spirit that is with thee, and my words shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." It is when it is promised, "I will set up one shepherd over them, and he shall feed them," that it is added, "I will cause the shower to come down in his season, there shall be showers of blessings." Ezek. xxxiv. 23, 26. It is when the Lord says, "Neither will I hide my face any more from them ;" it is added, "for I have poured out my Spirit upon the house of Israel, saith the Lord." It pleases God then to connect with the return and reign of our Lord Jesus Christ the fullest outpouring of his own Spirit.

5th. The most important point of all to the Christian is, *the holiness of this kingdom*, and on this the scriptures most dwell. It begins in the deepest humiliation of the

Jewish nation. God has promised, "I will pour upon the house of David, and the inhabitants of Jerusalem, the Spirit of grace and supplication, and they shall look upon me, whom they have pierced, and they shall mourn for him, as one that mourneth for his only son." Zech. xii. 10. Purified by sore trials, refined in the fire as silver and gold, God says, they "shall call on my name, and I will hear them: I will say, It is my people, and they shall say, The Lord is my God." Zech. xiii. 9. In that day the inscription which was upon the mitre of the high priest, "Holiness unto the Lord, shall be upon the bells of the horses; yea, every pot in Judah and Jerusalem shall be holiness unto the Lord." (xiv. 20, 21.) The richest glory of this kingdom is "the Lord God dwelling in Sion his holy mountain and Jerusalem, being holy." Joel iii. 17. "Thy people shall be all righteous, they shall call them the holy people; the heathen shall know that I the Lord do sanctify Israel." Were it merely in its character like other kingdoms, what Christian could long for it? But this kingdom of Israel is to be distinguished by righteousness from every other empire that has yet been established.

The richest exhibition of enlarged human holiness waits for the conversion of Israel to God.

6th. *Their being a blessing to the whole earth.*

We have seen, that the last judgments which come upon the earth, however extensive, even like the deluge, do not destroy all its inhabitants; the saints are taken to their glory; the Jewish nation are brought through their afflictions; Antichrist and his followers perish in their rebellion; but there are *those who escape*, and there are *nations that have not heard of God's fame*, and Jerusalem is yet to be *the joy of the whole earth*. The connection of the restoration of the kingdom to Israel, with the universal reign of Christ over the earth, is often brought before us in the word of God, after the Redeemer comes to Zion, and the glory of the Lord is risen upon her. Isaiah tells us, "the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isaiah lix. 20; lx. 3. So Zechariah

connects the coming of the Lord to Jerusalem, and the living waters going forth from thence, with the predictions, "the Lord shall be King over all the earth; in that day shall there be one Lord, and his name One."

These are the effects of this kingdom given to Israel on the world at large,—this it is that gives a peculiar interest and blessedness to the Jewish subject, this it is that should make every friend of the humau race long with St. Paul for the conversion of Israel—this it is that made him in the 10th and 11th chapters of the Romans, with so full a heart exclaim, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. I say, hath God cast away his people? God forbid, for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew;" and then he shows how their recovery and fulness shall be far more the riches of the world than their fall; and the receiving of them again be as life from the dead. And so all the prophets of the Old Testament speak; Isaiah testifies, "It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth;" and Micah testifies, "And the remnant of Jacob shall be in the midst of many people, as a dew from the Lord;" and Zechariah tells us, "In those days ten men shall take hold out of all languages of the nations, even shall take hold of the skirts of him that is a Jew, saying, We will go with you, for we have heard that God is with you." Testimony to a similar purport might easily be accumulated; its part fulfilment should enlarge our minds to its full glory, just as the first fruits gave the hope of the harvest. To the same effect is the first exhortation of St. Peter to the Jews, "Repent and be converted, that your sins may be blotted out; when the times of refreshing shall come from the presence of the Lord."

The repentance of the Jews first restored precedes the full restoration of the whole nation; and their restoration

precedes the full blessedness of the world! What an important cause, then, is the Jewish cause! With this blaze of divine testimony, O how guilty have we been—I confess it, I feel it, in neglecting the Jews! Has God such purposes of love and mercy towards them? Oh! if we have any thing of the divine mind, we cannot be indifferent to them. In seeking their spiritual welfare, we are indeed most effectually promoting their highest good, and acting in the very spirit of the apostles; we are literally fulfilling the last direction of Christ, who gave this charge to preach repentance and remission of sins among all nations, beginning at Jerusalem, and promoting therewith the full welfare of the human race.

I hesitate not to say, after labouring for the Gentiles with joy of heart the greater part of my life, since I was called to the ministry, and feeling with increasing warmth the magnitude of that work,—that the church of Christ has far too generally neglected a most important and urgent duty to care for the Jew. I feel guilty myself, and I rejoice in the opportunity of confessing this among brethren and friends, whom I love, in this country; earnestly and affectionately entreating you all liberally to aid in this work and labour of love.

DISCOURSE VII.

THE TIMES OF THE RESTORATION OF THE KINGDOM TO ISRAEL.

[Preached at Bristol, October 15, and Cambridge, October 26, 1834, and also at St. James's Episcopal Chapel, Edinburgh, on Whit-Sunday, May 19, 1839.]

Acts i. 7, 8.

And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power (εξουσια). *But ye shall receive power* (δυναμιν) *after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.*

The subject on which our Lord is speaking is the restoration of the kingdom to Israel. He is answering the last inquiry which his church put to him while here on earth. When they were come together they asked of him, saying, "Wilt thou at this time restore again the kingdom to Israel?"

This was a subject of intense interest to every believer of the Old Testament, and to every attentive disciple of our Lord's public ministry. He had again and again alluded to it. He had given a prayer with reference to it —*thy kingdom come*—and in his last forty days on earth he had been speaking of the things pertaining to it. No wonder then that the disciples agreed with one mind to ask him when this kingdom should be restored.

The answer of our Lord is full of instruction to us as well as to them. It is also specially applicable to us on this sacred festival, when we commemorate the first outpouring of the Spirit on the Christian church.

Let us consider,

I. The answer given to the inquiry of the disciples.

II. The growing importance of the subject.

III. The duties which lie upon the church.

1. THE ANSWER GIVEN TO THE INQUIRY OF THE DISCIPLES.

"It is not for you to know the times or the seasons, which the Father hath put in his own power."

It seems very darkening to their hopes and deadening to their wishes at first sight, very discouraging and discomforting; but let us see if we cannot gather, as we often may, from apparently dark sentences much profitable light and instruction.

The very darkness shews us that he could not mean merely a spiritual kingdom: *that* was already begun—*that* was set up in power on the day of Pentecost—*that* he had often described as subsisting and consisting of tares and wheat, good fishes and bad. There was no reason to inquire when this kingdom should be restored, nor to withhold from them the fact of the time and season of its commencement.

The inquiry and the answer, then, relate to another form of that kingdom yet unestablished.

We may observe next, that our Lord does not in the least deny the fact, that the kingdom would be restored to Israel. He had been instructing them forty days in the things pertaining to the kingdom of God, and he had been opening their understanding to understand the scriptures; they could not have made then so gross a mistake as still to have kept, what, in case no kingdom was to be restored to Israel, would have been a visionary notion; nor would he have at such a time left them in such an error.

Again the words "the Father hath put in his own power"

the times and seasons when the kingdom shall be restored to Israel, assuredly imply that the kingdom shall be restored. Our Lord by them encourages the expectation, and strengthens their hope of the ultimate restoration of the desired kingdom.

And this corresponds to his whole previous ministry and to the whole tenor of the prophetic word.

You may just mark a similar mode of reply to the sons of Zebedee. When they came to him saying, "Master, we would that thou shouldest do for us whatsoever we shall desire:" and when he asked, "What would ye that I should do for you?" they reply, "Grant unto us that we may sit, the one on thy right hand and the other on thy left, in thy kingdom." He answers thereto, "Ye know not what ye ask,"—tells them of the sufferings to be gone through, and that the right and left hand seats will be given to those prepared of his Father. We see the wisdom of this reply, and we shall find similar wisdom in the present case.

The great hopes that our Lord had all along held out were the kingdom of heaven. From that early promise, "Blessed are the poor in spirit, for theirs is the kingdom of heaven," up to the time when he assured the apostles that he had appointed to them a kingdom, and that they should "sit on thrones judging the twelve tribes of Israel" the hopes which he continually held out had a reference to this kingdom.

The prophetic word of the Old Testament brings it before us from Genesis, till we come to the clear and full light of the chronological prophecies of Daniel.

Without here entering further into the nature of this kingdom, it is clear that the scriptures predict a pre-eminence to Israel, under the immediate sovereignty of Christ, as a blessing to the whole earth. Isaiah ii. lx. lxi. Jer. xxxi. Ezek. xxxvii.—xlviii. Zech. xiv. Luke i. 32, 33.

Our Lord then did not intend to check the hopes of this kingdom, but he does manifestly check their curiosity

as to the time when it should take place. "It is not for you to know the times or the seasons." He withheld the time.

I would notice why he withheld the time, and why he told them that it was put in the Father's power.

WHY DID HE WITHHOLD THE TIME ?

Look back. You stand on the eminence of eighteen centuries. See what these centuries have been. Generation after generation, apostles, martyrs, fathers, confessors, and reformers have lived and died. Mark all the conflicts through which the early Christians attained their triumphs —their labours, sufferings, persecutions, and martyrdoms. Go on to the rise of Popery and Mahomedanism,— see the dark ages,—mark the struggles of infant Protestantism, and its subsequent decay,—look at the present spread of infidelity among professedly Christian nations. Had the apostles been told that all this must previously take place, —all this corruption must spread over the world, O what needless despondency and heart-sinkings must have overwhelmed them ! Eighteen hundred years of deferred expectation,—eighteen hundred years of Israel's dispersion and desolation,—eighteen hundred years yet to remain of the Gentile monarchies,—and eighteen hundred years the treading under foot of Jerusalem : with that wisdom and love which marks all his providence to his church, this dark scene was kept back !

Why also did he tell them that the times and seasons WERE PUT IN THE FATHER'S POWER ?

It seems to point out the entire filial confidence they might have in the paternal wisdom and love of all the divine arrangements.

It seems also to point out that the Father himself will take into his own hand the overthrow of all obstructions to this kingdom. Thus it is said, in the 110th Psalm. "Sit thou at my right hand until I make thine enemies thy footstool."

It is not merely the Almighty power of a Mediator to *save*, but the Almighty power of the Father that is engaged to subjugate all enemies to Christ.

It points out also a prolonged time of delay: it was not for the good of the church to know it then. This view concurs with other similar statements.

You remember what our Lord says, speaking of the time when they shall see the Son of Man coming in the clouds, with power and great glory. He declares, "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." It was a hidden mystery—not given to the Son to reveal; and the lesson was, "Take ye heed, watch and pray, for ye know not when the time is." By the Son's not knowing, we are clearly taught that he had a real human mind, as well as a real human body. He increased in wisdom as well as in stature. As man, his Divine omniscience was no more put forth than his Almighty power. But as time rolled on, farther light was to be given on this point.

In the prophecies of Daniel, we find that he was directed to shut up the vision, for it shall be for many days. He was also afterwards told to "shut up the words, and seal the book even to the time of the end. Many shall run to and fro, and knowledge shall be increased." And this was repeated—"Go thy way, Daniel; for the words are closed up and sealed till the time of the end."

And when farther light was thrown by the Book of Revelation on the mysterious and wonderful predictions of Daniel, we read that this was accomplished, because "the lion of the tribe of Judah, the root of David, had prevailed to take the book and loose the seven seals thereof."

In the close of the Book of Revelation, therefore, we have the very reverse of the direction given to Daniel; "Seal not the sayings of the prophecy of this book, for the time is at hand."

It would appear, then, that our Lord told his apostles that the times were put in his Father's power, to intimate a prolonged season of waiting, and that therefore it was not profitable for the church then to know exactly how long that period would be.

Another reason seems to be this: Our God would never have his Church without the lively hope of the coming of Christ the second time, and the glory that should follow. It is a hope so purifying and heavenly,—so deadening our hearts to the world,—so filling us with joy and holy expectation,—that it is one of the richest privileges of the church of Christ. This great hope is the last lingering word of the sacred volume,—"Surely I come quickly;" and its last recorded prayer corresponds to it—"Amen, even so, come, Lord Jesus." That his church then might have a waiting spirit for this day,—that expectation might be kept alive, that all the benefits of a prepared, watchful, prayerful, desiring spirit, might be continued, and all the animation of hope, from age to age, fill the souls of his people, the Son of God was not in the beginning commissioned to give any exact knowledge of the time. This view seems to me to overthrow ideas of a merely spiritual coming and spiritual millennium yet to take place before the visible and personal return of our Lord; for how can we be waiting for and expecting that which we think to be at least a thousand years distant?

When the fuller light of the book of Revelation was given, the times were still hidden in such obscurity, that nothing but the prolonged series of ages has developed to the satisfaction of the great body of the Reformed church the advancing fulfilment of its predictions, and the approach of the promised kingdom. So that, all along, nothing was distinctly revealed that would hinder the church from the full fervency of prayer, "Thy kingdom come, thy will be done, on earth as it is in heaven." The direction, "Seal not the sayings of the prophecy of this book, for the time is at hand"—shews us, that, as the time of fulfilment approaches, clearer and fuller light will beam from God's providence upon his prophecies. Amos declares, "Surely the Lord will do nothing, but he revealeth his secret unto his servants the prophets." And our Lord leads us to the conclusion, that we may know beforehand when the Jewish redemption, and the redemption indeed

of all his church, draws nigh: for, after giving the previous signs, he says, "When these things begin to come to pass, then lift up your heads, for your redemption draweth nigh. When ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

I beseech you, then, despise not, neglect not, the word of prophecy. God himself has said, "Ye do well to take heed to it as to a light that shineth in a dark place, until the day dawn (or shine out), and the day star arise in your hearts."

II. The growing importance of the subject.

If the kingdom is to be restored to Israel, as I have shewn it is; and if connected with that kingdom be all the hopes of ultimate blessedness to the world (and we are led to this conclusion also by the assertion of the apostle, that their recovery and fulness shall be far more the riches of the world than their fall)—then is the subject of immense and growing importance, as time rolls and brings us near its restoration.

May we then put the inquiry which the apostles did, with any hope of now receiving a fuller light than was given to them? As to the certainty respecting a precise point of time, I apprehend not. I have always dreaded fixing dates positively, when our Lord has so expressly said, "Of that day and hour knoweth no man." This is still written upon the precise time; but as to the approach of it, and as to a general period, we may, I think, gain very valuable light.

The assertion in Daniel, that "at the time of the end, many shall run to and fro, and knowledge shall be increased;" the direction to St. John, "not to seal the sayings of the prophecy of this book;" the signs given by our Lord, and his instruction, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand,"—all lead me to think that we may know enough beforehand greatly to increase preparedness when it is approaching.

It is to this point I wish to direct your attention. The restoration of the kingdom to Israel is, through the scriptures, intimately connected with the coming of the Son of Man, in his visible glory ; full, finally, of spiritual blessedness to our whole earth. Consider what plain promises and statements on this point are yet unaccomplished. It is yet unfulfilled what our Saviour said in his last public address to the Jewish nation, " Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." It is yet unfulfilled what he mentioned to Caiaphas, when adjured by him, " Hereafter ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven,"—alluding to Daniel's prediction, which is followed by the statement, " And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him." It is yet unfulfilled what St. Paul quotes from Isaiah : " All Israel shall be saved, as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." It is yet unfulfilled what David predicts ; " When the Lord shall build up Zion, he shall appear in his glory." It is when Christ comes in the glory of his Father that he addresses his people : " Come, ye blessed of my Father ; inherit the kingdom prepared for you from," &c. St. Paul joins together the appearing and the kingdom of our Lord, when he says, " He shall judge the quick and dead at his appearing and kingdom." The deliverance of the people of Israel is, by the prophet Daniel, connected with the great prince Michael standing up for them ; and a time of trouble, such as never was since there was a nation even to that same time ; and a resurrection from the dead taking place at that time. These are the testimonies of God's word ; and they link together, with an adamantine chain, the appearing of our Saviour and the establishment of his kingdom.

You will see at once, that this gives an indescribable magnitude and reality to all affecting the Jews. It makes their restoration the crisis of all nations, the fulfilment of

the largest hopes of the church, the momentous event on which all the kingdoms of this world are suspended, and at the arrival of which they pass away, to give place to him who is King of kings, and Lord of lords.

This also makes the establishment of a distinct society, for their spiritual welfare, a matter of real importance. It answers one of the most plausible objections against the formation of the Jews' Society,—that other Missionary Societies might undertake this work. No! their case is peculiar; it lies at the root of all other good. It demands by the magnitude of its consequences, a distinct effort and an undivided attention.

But, are there signs that this event then is approaching nearer and nearer, so as to be at the doors, and really interesting to us at this day?

Unquestionably we live in very peculiar and remarkable times. The state of Europe ever since the first French revolution, has been a state of change and transition, and is at the present, to all reflecting minds in each kingdom of Europe, one of great and just anxiety. In that time, the thrones of the greater part of the European kingdoms have been subverted; and every capital, except our own, occupied by foreign armies. After a temporary but feverish state of cessation, the revolutionary spirit burst forth again at the second French revolution, and shaking the kingdoms of the Continent one after another, it has very largely spread its spirit through our own land and the nations of the earth. Every thing is shaking and moving.

In these things we seem to realize the beginnings of the time of which our Lord speaks: "There shall be signs in the sun, and in the moon, and in the stars; and upon earth distress of nations, with perplexity; the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken."

Daniel has clearly foreshown, "that the God of heaven will set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall

break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold, the great God hath made known to the king what shall come to pass hereafter."

Let us, then, consider some of the signs of these latter days, which are preparatory steps to the establishment of Christ's kingdom : and I will notice these four : *

1. THE CONSUMING OF POPERY.

We have seen the preparatory steps in the judgments on papal kingdoms for the last forty years. Popery, though it has greatly increased its energy, has, except, alas ! in our own country, been losing its political and temporal power. It no longer directs and wields the strength of Europe for Papal purposes. In the chief parts of its former territories, the property of the Church of Rome has been alienated to other objects. Its ability to persecute and destroy is already taken away in France, Belgium, Spain, Portugal, and other countries. In these things we see before our eyes that prediction of Daniel, which immediately precedes the kingdom of Christ, fulfilling—"The judgment shall sit, and they shall take away his dominion, to consume and to destroy it to the end." As also that of St. Paul, respecting the Man of Sin, whom the Lord shall consume with the spirit of his mouth ; and then, as he goes on, "destroy with the brightness of his coming." Popery is, too, more and more developing its real character, by open and avowed infidelity. It is throwing off the mask, and taking its last form as the wicked and lawless one. This will be the case till its final fall ; for this mystery of iniquity is only to be destroyed with the brightness of the coming of our Lord Jesus Christ.

2. THE WASTING OF THE TURKISH EMPIRE.

This also is connected, in the pouring out of the sixth

* The Chronological prophecies are much calculated to strengthen our faith in the near approach of the restoration of the Jews. See the Author's Practical Guide to the Prophecies.

vial, with the solemn warning, "Behold, I come as a thief: blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." Events of each year strengthen the conviction of a large body of interpreters, that the past history of Turkey for the last twenty years is the pouring out of the vial upon the great river Euphrates, and the drying up of the water, that the way of the kings of the east may be prepared. That vast empire, according to the accounts of all travellers, and residents, and from unquestionable facts, in all its population, is continually wasting and drying up, that the mystical Babylon, or the Papal kingdoms may fall, and the Jews return.

3. THE PREACHING TO THE GENTILES fulfils that plain prophecy: "I saw an angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of water." And delightful, most delightful, is it, to witness the extended preaching of the gospel through the world. The word of God is translated into 157 of the most general languages of the earth, so that it may be read by nine-tenths of its inhabitants. The various missionary societies, thank God! with enlarged means, and multiplied missionaries, and increasing ardour, fly with the gospel east and west, north and south.

This, too, is connected with that prediction: "This gospel of the kingdom shall be preached in all the world, for a witness to all nations; and then shall the end come." This sign of the times, this witnessing of the gospel, is already fulfilling, not only in its typical fulfilment in the spread of the gospel previous to the destruction of Jerusalem, but in the larger accomplishment now taking place.

4. THE PREACHING TO THE JEWS is another sign of these times. You find, in the 37th of Ezekiel, a most striking description of the restoration of Israel. Israel

is now like the stone in the mountain, but it is to be cut out without hands. Israelites are now like dry bones in the graves, but they are to be raised by Divine power. There is to be, however, a distinct prophesying to these dry bones ; and a distinct prophesying to the wind to come into them, and then God will open these graves, and cause them to come out of these graves, and bring them into the land of Israel, and under the government of Christ their king. Of this prophesying we witness the beginning in the circulation of the Hebrew New Testament, and in the efforts of our own Jewish Society, and of other similar societies elsewhere, labouring for them. And all this is connected, as the 102nd Psalm shews, with the time to favour Zion, and with the kingdom of Christ, and his appearance in glory ; for this follows from the fact that God's servants take pleasure in her stones, and favour the dust thereof.

The Jews' Society has about forty-seven ordained missionaries or agents, twenty-three of whom are Jewish converts, preaching the gospel to the Jews. The chief body of the Jews is in the Russian empire, and God hath disposed both its late and its present emperor to protect and assist its missions. The king of Prussia renders the same aid. Our own country has taken a most important step to favour the Jews, in establishing a vice-consulate at Jerusalem for their protection. Our own church has taken a most important step for the same, in establishing a mission at Jerusalem, under the highest ecclesiastical sanction. And truly thankful I am, that our sister church of Scotland, has, as a church, manifested her interest for the Jews. The Jews have at length largely heard the true nature of Christianity. They thought it simply idolatry, from what they had seen of it in Papal countries, and in the Greek and eastern churches. They now know its spiritual character. The scriptures have been very extensively purchased by the Jews ; and thousands and tens of thousands have listened attentively to the preaching of the gospel ; and several hundreds have been baptized in the name of Jesus.

Amidst all its trials and difficulties, the Jews' Society long had this special and unrivalled honour in our own land, of proclaiming to Jews through the earth the only Saviour, and furnishing the church with this striking sign of the times.

But I must stop, though accumulating signs are pressing into our view ; as if it were the very voice of our Lord, "Can ye not discern the signs of the times ?"

This leads me to consider,

III. THE DUTIES WHICH LIE UPON THE CHURCH.

"Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth.

The duty is, in dependence on the power of the Holy Ghost, to be witnesses for Christ.

Our Lord, after refusing to gratify the unprofitable curiosity of the apostles, proceeds, according to his invariable custom, to give a more profitable practical lesson, with fuller immediate instruction and consolation. As when he was asked, Are there few that be saved ? he answered not the question directly, but bid them strive to enter in at the straight gate : so here he told them not the times, but called them to a high and holy duty, and furnished them with adequate strength for it.

Notice the power to be bestowed, and the duty to be fulfilled.

1. THE POWER TO BE BESTOWED.—The power over the times is with God. The power to work is imparted to us.

Nothing apparently could be more hopeless than the attempt of the apostles at this time to convert the world. Their Lord crucified : his cause despised ; his few followers disheartened and scattered ; the whole world serving Satan, and arrayed therefore against them.

But there was a divine power that out of weakness could and did make them strong. The Holy Ghost in all his

varied gifts and miraculous powers soon changed the very character of the apostles ; made those who were once timid, faint-hearted, and full of the fear of man, when he came, invincible to all the power of Satan, bold and intrepid in danger, unwearied in labour, open and unreserved in confession of the truth, confident and joyful in sufferings, and ready cheerfully to go to prison and to death in its most horrible forms for their Master's sake.

O the mighty energy and power of the Holy Ghost ! May we and our missionaries but be baptized with the Holy Ghost, and we are prepared for all the work of Christ !

But was not that power confined to the apostolic age? By no means. However the miraculous operations may have been limited, that power on which alone depends the conversion of the sinner, never has, never will, leave the church. " Lo I am with you," says Christ, " always, to the end of the world. I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." Most vain, then, while we have this promise, is it for the infidel world, or for the formal church in the spirit of the world, to say, the Jews cannot be converted. There would be insuperable difficulties had we but the arm of flesh ; our dependence is on the promised power of God. How accordant, then, is it with that festival of our church which we this day celebrate, to stir up your hearts to consider this blessed hope and look for this divine power. May it be largely granted to us !

There is farther,

THE DUTY TO BE FULFILLED.—*Ye shall be witnesses to me.* This is the main character of the people of Christ in this world. They are Christ's witnesses. And what is it they testify ? " We have seen and do testify that the Father sent the Son to be the Saviour of the world ; testifying both to the Jews and to the Greeks, repentance towards God, and faith towards our Lord Jesus." The whole company of believers is "the cloud of witnesses ;" the church in its time of darkness and humiliation bears the

name of the "witnesses prophesying in sackcloth." First we must know Christ for ourselves, and then spread the savour of this knowledge in every place.

Here, my brethren, is our duty, our present duty, boldly to confess Christ,—plainly to avow our principles. Never was it more important for us to take heed to those solemn instructions: "Whosoever shall be ashamed of me and my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when he cometh in the glory of his Father with the holy angels. Whosoever shall confess me before men, him will I also confess before my Father which is in heaven."

O my beloved brethren, how short is time, how near the all-changing, all-deciding, most tremendous, and most joyful scene! O how your present conduct infinitely affects your situation then, your state through everlasting ages! And what is there on which you can depend, to assure you that this scene may not in your own life burst upon you. Believe and act upon the solemn warning, "Ye know not the day nor the hour when the Son of Man cometh." The grand directions are, "Watch and pray always. Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

Help, then, to the uttermost every good cause. "Lay up treasure for yourselves in heaven." Give your money to the exchangers, that your Lord at his coming may receive his own with usury. Shew your faith by your works. Now is the day of grace for your own salvation. There is grace; there is free and full redemption, which you may now obtain by flying to Christ. Fly to him. Now is the day of labour for the salvation of others. And O how largely are you promoting this when you are seeking the conversion of those whose recovery shall be as life from the dead to the world! The kingdom will be restored to Israel, and if faithful now to our Lord Christ, you may share its brightest glories. "If we suffer with him, we shall also reign with him. They that be wise shall shine as the brightness of the firmament, and they that turn many to

righteousness, as the stars for ever and ever." God help us, however we may be counted foolish by the vain world, to be thus wise for eternity.

And in now going to the table of the Lord, let us remember how his word joins his second coming with the memorial of his death, "As ofteu as ye eat this bread and drink this cup, ye do shew forth the Lord's death till he come."

DISCOURSE VIII.

THE LAST GREAT TRIBULATION OF THE JEWS, ON THEIR RESTORATION TO THEIR OWN LAND.

[PREACHED AT WATTON, HERTS, NOV. 8, 1840.]

ZECHARIAH XIII. 8, 9.

And it shall come to pass that in all the land, saith the Lord, two parts therein shall be cut off and die, but the third shall be left therein. And I will bring the third part through the fire, and I will refine them as silver is refined, and will try them as gold is tried, and they shall call on my name and I will hear them. I will say, It is my people, and they shall say, The Lord is my God.

THE peculiar situation of Syria and the Holy Land, and the circumstances of the Jewish nation, are at the present moment remarkably attracting the attention of the chief kingdoms of Europe. Apart from the word of God, his providence is making their return so probable, even to the politicians of this world only, that I have thought it desirable to direct your attention to the scripture testimony, as to the nature and character and various events connected with their return.

It is the view of God's dealings with this nation, in its connection with mercy to the Gentiles, that leads the apostle to exclaim—"O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his

udgments, and his ways past finding out." It is a subject therefore full of deep instruction and divine knowledge.

The miserable state of the Jews in the long interval between the first and second coming of Christ, had been shortly predicted in the 11th Chapter. It is there foretold that they should sell their true Shepherd for thirty pieces of silver. And it is further predicted that they should be delivered over to a foolish shepherd. Thus Scribes and Pharisees, and learned Talmudists and Rabbis have, for 1800 years, deceived, robbed and spoiled them, Zech. xi. 10—17.

A fresh prophecy seems to commence in the words before my text, the prophet dwells chiefly on their closing troubles, before their repentance and glory.

The words of my text relate to the final deliverance of the Jews. The previous verse our Saviour himself applies to his own sufferings. Matt. xxvi. 31.—"Awake, O sword, against my shepherd, against the man that is my fellow, saith the Lord of Hosts ; smite the shepherd, and the sheep shall be scattered." The sheep, through the Old Testament, are the figure of the people of Israel ; (Numb. xxxiv. 17. Psalm xcv. 7; c. 3. Jer. xxxi. 10. Ezek. xxxiv. 7.) the scattering refers to their dispersion, and the scattering since the time of Zechariah is that dispersion which we now see, of the Jewish nation in all lands. There is then a brief allusion to the gathering of the Gentiles in these words : "And I will turn mine hand upon the little ones." The Gentiles are the supplement filling up the void left by the Jewish falling away ; what St. John calls "the little children," (1 John ii. 12.) and our Lord "the little ones" (Matt. xviii. 14.) or "the little flock to whom it is the Father's good pleasure to give the kingdom." Luke xii. 22. Thus Zechariah glances at the chief events preceding their troubles on their restoration, as described in the text.

The words which follow the text, in the next chapter, clearly refer to a future war upon Jerusalem, for it describes events that have never yet taken place ; and also

they refer to the glorious return of our Lord ; for it is said " Then shall the Lord go forth and fight against those nations as when he fought in the day of battle, and his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east." As an earthquake marked his resurrection, so it marks his return ; and then it is plainly predicted, " The Lord my God shall come, and all the saints with thee."

It is exceedingly desirable that you should have a distinct view of this, that you may not mistake their political return, which is probably very near at hand, for that glorious state which follows their conversion, and that you may be quickened the more to snatch the remnant, according to the election of grace, as brands from the burning.

A subject like this may not at first appear so practical or so spiritual as the ordinary subjects of my ministry ; but it is my duty to " keep back nothing that is profitable for you," and to declare to you " all the counsel of God." And indeed this subject most nearly and personally affects us all ; for the holy scriptures connect with the return of the Jews to their own land, all those great truths—the return of our Lord himself, the resurrection of the dead, the judgment to come, and the everlasting kingdom of Christ. I ask then for your patient attention, and call you to search the scriptures, like the Bereans, to see whether these things are so, and if you do so I doubt not God will give you a larger understanding of the Old Testament scriptures than you have yet attained, and a greater spirituality of mind in the use of earthly things, so as to use them without abusing them.

The words of the text imply the following important truths :

I. The preparatory restoration of the Jews.

II. Their heavy affliction when restored.

III. The grace shewn to the chosen remnant.

IV. Their renewed adoption as the people of God.

I. THE PREPARATORY RESTORATION OF THE JEWS.

1. THEIR RESTORATION IS HERE IMPLIED. However partially fulfilled in past sufferings, its main fulfilment seems yet to come. We see here, after the scattering, the Jews are again in their own land, and *in all the land*. Yet still they are under severe trial : two-thirds are destroyed, and all the preserved, or the third part, is truly converted to God. This has never hitherto taken place. The same things are set forth in the previous chapter, as well as in the following chapter. In both which we have a future siege of Jerusalem described, and a punishment and destruction to the besiegers, and a glorious deliverance and conversion of the Jews, by the personal appearance of the Messiah. These are also events that have never yet taken place, and which, as the Scripture cannot be broken, must yet be fulfilled. See Zech. xii. 1—10 ; xiv. 1—5. The same thing is also set forth by the prophet Joel (iii. 1, 2), who says, "For behold, in those days and at that time when I shall bring again the captivity of Judah and Jerusalem (confining this restoration to Judah) I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land.

We have a similar prediction in Isaiah x. 20—23 : "The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return : the consumption (or consummation, Daniel ix. 27,) decreed shall overflow with righteousness. For the Lord God of Hosts shall make a consumption, even determined, in the midst of all the land." St. Paul applies this (Romans ix. 27, 28.) to shew that a remnant only is saved ; "The Lord will finish the work and cut it short in righteousness, because a short work will the Lord make upon the earth." We are here taught that not all the natural seed of Israel, who in this last age are found in every region, partake of their full salvation, even though restored to their own land.

2. Tbis first or political restoration is GRADUAL. We may see this by Isaiah xxvii. 12, "And it shall come to pass in that day, that the Lord shall beat off," that is as fruit is beaten from the tree, "from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel." You may expect to see, then, without any miraculous or very peculiar interference of Almighty God, a progressive restoration of the Jews. Thus it is said, (Zech. xii. 7.) "The Lord shall save the tents of Judah first." See also Ezek. xx. 33—38. In the progress of this restoration, all the multiplied, various, and sometimes apparently opposing prophecies will receive their exact and harmonious accomplishment; and especially in the latter part of their restoration, as the hatred and power of enemies opposes obstacles, far mightier miracles of God will be wrought in their favour than have ever yet been wrought. "Remember ye not," says Isaiah xliii. 18—20, "tbe former things, neither consider the things of old, Behold, I will do a new thing; now shall it spring forth, shall ye not know it? I will even make a way in the wilderness and rivers in the desert." See also Jer. xxiii. 7, 8.

3. THE STATE OF MIND in which the Jews are thus restored is not generally as believers in Christ Jesus. Quite the reverse. Part are restored in a self-righteous, proud and persecuting state, as is described in the 66th of Isaiah 1—10. We there see the returned Jews rebuilding their temple, trusting in it, and persecuting their believing, humble and contrite brethren.

Another part are restored in a state like the Sadducees, renouncing their hopes, and falling into Gentile liberalism and infidelity. Thus Ezekiel xx. 32, 33, predicts, "That which cometh into your mind shall not be at all, that ye say, we will be as the heathen, as the families of the countries, to serve wood and stone. As I live, saith the Lord, surely with a mighty hand and with a stretched out arm, and with fury poured out, will I rule over you."

The number of such Jews is even now increasing and spreading.

Another small part are the humble and contrite people of God, suffering from their brethren for their true faith in the Lord Jesus and their confession of his name. They are thus addressed by Isaiah lxvi. 5. "Hear the word of the Lord, ye that tremble at his word. Your brethren, that hated you, that cast you out, for my name's sake, said, Let the Lord be glorified," (the self-righteous to the last persecute the humble believer) "but he shall appear to your joy, and they shall be ashamed."

You see here, then, the three classes of the Jews yet to be restored to the holy land. The great body will be exulting as if this preparatory restoration was their complete deliverance, and will need the sharp rebuke Isaiah lxvi. 3. gives, "He that killeth an ox is as if he slew a man ; he that sacrificeth a lamb, as if he cut off a dog's neck ; he that offereth an oblation, as if he offered swine's blood ; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abomination. I also will choose their delusions and will bring their fears upon them." The prediction also of Jeremiah viii. 15, shews how their hopes will be disappointed : "We looked for peace, but no good came ; and for a time of health, and behold trouble.

This preparatory restoration, we have reason to believe, is NEAR AT HAND. It is connected in the holy scriptures with the close of the Turkish woe and the fall of the Turkish empire. Rev. xvi. 12. "The sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared." This restoration of the Jews is the signal held up to all nations. Isaiah xviii. 3—7. The restoration of the Jews is the warning note on the clock of God's providence that the mystery of God is about to finish. We have the divine revelation that the sanctuary shall be cleansed at the end of 2300 days or years, (Dan. viii. 13.) and we have much evidence that this period is near to its

termination.* We have the oath of God himself (Dan. xii. 7.) that at the termination of "the time, times and a half," or 1260 years, a period commencing with the rise of Popery, (Dan. vii. 25.) † the enemies of Israel shall have

* The author in this and the two following notes introduces from his "Practical Guide to the Prophecies," some suggestions as to the close of scriptural dates. He by no means wishes them to be understood as being more than suggestions of the times in their rise and their close, for the fuller consideration of those who are studying this subject, and he is chiefly indebted to a valued friend for them.

2,300.—Dan. viii. 13.

There are two things in this number, the restoration of the daily sacrifice, and the time of desolation. The first, the restoration of the daily sacrifice, was to be determined, or rather cut off (נֶחֱתַךְ) Dan. ix. 24, from the 2,300 years to the completing of the perfect sacrifice of Christ.

There is *a first commencement* of this period from Ezra's decree.

The renewing of the sacrifice under Ezra (vii. 12—23,) was 457 years before Christ, making 69 weeks of years to our Lord's commencement of his ministry at thirty years of age.

The desolation, or the remaining part of the 2,300 years after the ceasing of the sacrifice, would bring us to 1843, the beginning of the sacrifice restored.

There is *a second commencement* of this period from Nebemiah's decree. His commission was in 446, B.C., which effected a completed cleansing in 433. This would bring us to 1867—8 for the completed restoration of Israel.

Thus 2,300 years, taken from Ezra's decree, 457 years before Christ, will bring us to 1843, the beginning of the cleansing of the sanctuary, and of the restoration of the Jews, and the approach of the great tribulation. Taken from Nehemiah's completed cleansing in 433—4, it will bring us to 1867—8, the completed Jewish restoration.

† 1,260 *years.*—Rev. xiii 5.

This date occurs frequently, and in three different forms.

Dan. vii. 23—25; xii. 7, *time, times and dividing of a time.* Rev. xii. 6, 1,260 days; Rev. xiii, 5, forty-two months. All after the length of the Jewish year and month, pointing out 1,260.

This period commences Dan. vii. 23—25, after the destruction or division of the Roman empire, and rise of the ten kingdoms, and fall of three, and the delivery of the saints into the hands of the persecuting King (compare power given to Nebuchadnezzar, Jer. xxvii. 5, 6.) The saints were given into the hands of the Pope by a decree giving him political power. After, also, Rev. xii. 14, the division of the eastern and western empire. Rev. xiii. gives us two beasts, the Latin empire and the Romish church, the first consolidated about 600. Thus we have a period for the commencing of the 1,260 years. It could not be earlier than the 5th, or later than the opening of the 7th century.

There are two commencements. The first, the decree of the emperor Justinian in 533, giving political power to the Pope. The second, when power was actually obtained over the kingdom in 608; closing respectively in 1793 and 1868.

These dates are purposely closed up to the time of the end, Dan. xii. 4, the last 360 years. At the Reformation they began to be unfolded, when Divine knowledge, navigation, science, and printing had their enlarged rise and spread.

The first great blow to Popery was in 1793; the French revolution, and the date of the first close of the 1,260 days.

Daniel gives us two farther periods of thirty and forty-five years longer, Dan. xii. 11, 12. At the close of the thirty years, 1822—3, the first French revolution having ended, the 6th vial began, in the independence of Greece.

accomplished "to scatter the power of the holy people, and the mystery of God shall be finished." Dan. xii. 7. Rev. x. 7. * And we have much scriptural reason to think that those times are ended or near their ending.

and the wasting of the Turkish empire. At the close of the seventy-five years we reach 1868.

Thus, 1,260 years, Rev. xi. 3; xii. 6, 14; Dan. vii. 25; xii. 7, points out the duration of Popery: From its rise in 533 to 1793, when it began to fall; From its full establishment (Rev. xi. 2; xiii. 8,) in 608 to its final fall, 1868.

* *A time no longer*, or not 360 *years* (Χρονος ουκ εσται ετι).—Rev. x. 6. The oath in Revelation is in many respects similar to that in Daniel xii. The speaker the same; shown to be the Redeemer by the rain-bow round his head and his face as the sun. It does not mean time should end—events occur after; nor yet delay no longer; this is too vague; but, that there should be a time no longer, in the samo sense as time, times, and a half. Formerly the angel had said, there were three times and a half (Dan. xii. 7,) now not a single time (Rev. x. 6.) This is quite in accordance with the spirit of prophecy, seeking to produce an impression of the nearness of the time. As soon as the times of the Gentiles are within the verge of one time, lest men should think the end was indefinitely prolonged, the angel swears there shall be a time no longer. It should be noticed that the word (Rev. x. 6,) is Χρονος; the term used in times, and half a time (Rev. xii. 14,) is καιρος. There is a manifest analogy between the two words. (see Acts i. 7; 1 Thess. v. 1.) Χρονος is here used as a season of delay; and elsewhere (Rev. ii. 21; vi. 11,) apparently in the same sense of 360 years. Καιρος is used by the sacred writers when the season or opportunity of doing a thing is intended (Acts xxiv. 25; Gal. vi. 10; Heb. xi. 15.) Χρονος is used when an interval of delay has to occur, (Matt. xxiv. 48; xxv. 19.) There is nothing definitive as to time in either in their general use, and either may be equally significative of a precisc period; delay being intended in Rev. x. 6, Χρονος was the term used. Both season and delay are included in our Lord's words "*It is not for you to know* (χρονους η καιρους) the times or seasons." (Acts i. 7.)

It is remarkable that the chief angel, as it were, of the Reformation, Martin Luther, used these expressions, (see his "Table Talk," cap. i.) "I hope the last day of judgment is not far off. I verily persuade myself it will not be absent full 300 years longer."

The era of this chapter (Rev. x.) is clearly that of the Reformation. It follows the two woe trumpets of the Saracens and the Turks, and is the next great event of history. It was then that the little book, or the Bible, in contrast with the larger sealed book of all God's Providence, was first fully opened to the church, and light dawned upon Europe (his countenance as the sun.)

The date of the Reformation is 1517; a time, or 360 years, carries us to 1877, the period within which the mystery of God should be finished.

This mystery is described in other parts of Scripture. The mystery of the blindness of Israel, and the consequent reception of the Gentiles (Romans xi. 25.)

The resurrection of the dead saints, and the change of the living saints, and their being caught up to Christ. (1 Cor. xv. 51; 1 Thess. iv. 17.)

The union of Jew and Gentile as fellow-heirs and of the same body, and partakers of the promises in Christ (Ephes. iii. 4—9.)

The marriage union of the church to Christ (Ephes. v. 31, 32; Rev. xix. 7.)

These events, the appearance of our Lord, and the first resurrection of the saints, are then to take place within 360 years from the Reformation, 1517, that is, before 1877, should the suggestions here given be really well-founded.

II. THEIR HEAVY AFFLICTION WHEN RESTORED.

"In all the land two parts shall be cut off and die, but the third shall be left therein."

The first earnest of this heavy affliction was at the fall of Jerusalem. Our Lord predicted it in his prophecy of the destruction of that city, Matt. xxiv. 20, 21, "Pray ye that your flight be not in the winter, nor on the sabbath day. For there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

This tribulation (at least in a shortened or modified and mutilated form, Matt. xxiv. 22) has continued over the Jews for 1800 years. It is expressly described by our Lord in these words, "there shall be great distress in the land, and wrath upon this people, and they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Here is emphatically THE GREAT TRIBULATION. It has its first crisis in the first siege of Jerusalem; its modified form in their present dispersion and treading down, and its last crisis and fulness at their commenced restoration in the last siege of Jerusalem by the Gentiles under Antichrist. Zech. xiii. 14.

Its fulness is however, by Daniel xii. 1, clearly connected with the end of the times of the Gentiles, and the final restoration of the Jews, as well as the resurrection of the saints of God: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people. And there shall be a time of trouble such as never was since there was a nation, even to that same time; and at that time shall thy people be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt." It appears from this that the resurrection of God's saints and the deliverance of Israel are concurrent

events, and intimately connected together. How vast then is the personal interest we all have in this great subject !

The full description of this Jewish affliction we have in various places. Read, at your leisure, Ezek. xxxviii. Zech. xiv. Joel ii. iii.

THE CAUSE OF THIS AFFLICTION. It is caused by the continued impenitence, self-righteousness, hardness of heart, and unbelief of the restored Jews. How explicitly has God stated this, in immediate connection with the last and great trouble, (Jer. xxx. 7.) out of which they are to be saved. (Jer. xxx. 12—14.) "For thus saith the Lord, thy bruise is incurable and thy wound is grievous : there is none to plead thy cause, that thou mayest be bound up. Thou hast no healing medicines. All thy lovers have forgotten thee ; they seek thee not ; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity, because thy sins were increased. Why criest thou for thine affliction, thy sorrow is incurable, for the multitude of thine iniquity ; because thy sins were increased, I have done these things unto thee."

Notwithstanding all that God will have done for them and to them ; notwithstanding their scattering for 1800 years ; notwithstanding the clear and full evidence that Jesus is their Messiah ; notwithstandiug their restoration to their own land, and notwithstanding God raises up from among them a contrite and believing people, they will still, when again in peace and dwelling safely in unwalled villages, (Ezek. xxxviii. 11.) continue to reject the Lord Jesus, to boast of their own righteousness, to do evil before God, and choose that in which he delights not. Isaiah lxvi. 4.

THE LEADER OR GREAT INSTRUMENT OF THIS AFFLICTION is the infidel Antichrist, of whom it is said, (Dan. xi. 44, 45.) "He shall go forth with great fury to destroy and utterly to make away many. And he shall plant the tabernacles of his palaces between the seas, in the glorious holy mountain ; yet he shall come to his end, and none

shall help him." The spirit of Antichrist was existing in the day of St. John, as he says, "Even now there are many Antichrists." 1 John ii. 18. And again, "Even now that spirit of Antichrist is already in the world." 1 John iv. 3. It was more fully manifested in Popery, the man of sin and the mystery of iniquity, and it will be completely displayed when the mask of Popery is thrown away and the kingdoms of this world, under an infidel Antichrist, openly oppose Christ. Rev. xix. 19.—"I saw the beast and the kings of the earth and their armies gathered together, to make war against him that sat on the horse and against his army." Many are the predictions of this in the Old Testament. Under the name of the Assyrian, the first oppressor of Israel, he is foretold as for a short time smiting restored Israel, "O my people that dwellest in Zion, be not afraid of the Assyrian, he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt." Isaiah x. 24; see also xxx. 31—33; xxxi. 9.

THE NATURE OF THIS AFFLICTION. It is a great confederacy of all the apostate nations of the Gentiles in the Holy Land, waging destructive war against the Jews when restored. Nothing can be more express than the predictions of this: Zech. xii. 3. "In that day will I make Jerusalem a burdensome stone for all people; all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. So Zech. xiv. 1, 2. "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee, and I will gather all nations against Jerusalem to battle." Joel ii. and iii. 2. predicts at large the assembling of the Gentiles against the restored Jews in their own land, and the misery occasioned by it. He especially describes it to be "after many days, in the latter years. Thou shalt come up against my people of Israel, as a cloud to cover the land, it shall be in the latter days." Ezekiel particularly points out the Prince of the nations, Rhos, Meshec, and

Tubal, and many other nations confederating, with them, as coming against the Jews. Ezekiel xxxviii.

THE RESULT OF THIS AFFLICTION. The deep trouble and oppression of Israel is the first effect. Jer. xxx. 4—7. "These are the words that the Lord spake concerning Israel and concerning Judah. For thus saith the Lord, We have heard a voice of trembling, of fear and not of peace. Ask ye now, and see whether a man doth travail with child; wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas, for that day is great, so that none is like it. It is even the time of Jacob's trouble, but he shall be saved out of it." This trouble yet to come on the Jews is emphatically great, and the sorrows of it are even severer than the siege of Jerusalem by the Romans.

In this trouble THE REBELLIOUS Jews are wholly and finally consumed. God expressly declares in our text, "two parts shall be cut off and die." And in Ezekiel x. 38, he says, "I will purge out from among you the rebels, and them that transgress against me. I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel."

But THE REMNANT truly returns to God. Their deep repentance and saving faith is predicted in the former chapter; and so Isaiah foretels (x. 21.) The "remnant shall return, even the remnant of Jacob, unto the mighty God."

We have the same truth of but a small part comparatively, being brought out of their last tribulation. Isaiah lxv. 8—16.

And say not, my brethren, these subjects are not practical and profitable. God in his infinite wisdom has occupied a large portion of his own holy book, the Bible, with these subjects; they cannot then be matters of indifference to the church at any time; they are pregnant with spiritual instruction in every age; and much more are they important to us, who, have reason to think that we are living in the close of the Gentile dispensation, and near

the return of covenant blessings to the Jewish nation. If much insight into God's word; if a just anticipation of the most awakening coming events; if quickening motives to watchfulness, prayer, and preparation for the Lord's coming; if a humble posture, in a true view of our situation as Gentile Christians; if a lively and animating hope of approaching glory, are of practical use in the Christian life, then is this subject eminently practical for our personal edification. If we would also be guarded against unfounded hopes in our labours for Jews and Gentiles; be preserved from bitter disappointment, and strengthened to patient perseverance amidst all discouragements, in the scriptural assurance of a final and full blessing, then is this subject eminently helpful to true and patient zeal in supporting every scriptural effort for the salvation of Israel and all Gentile nations. If we would attain the highest glories of the resurrection, then does this subject shew us we have now a season of grace, an opportunity of confessing Christ, and being faithful to him, that if redeemed, will exalt us to the highest possible blessedness in his coming kingdom. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

We proceed to consider

III. THE GRACE SHEWN TO THE CHOSEN REMNANT.

"I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them."

The truth of God is engaged, that Israel shall not be wholly cut off. He has promised, "Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee." Jer. xxx. 11. He has said, "If ye can break my covenant of the day, and my covenant of the night, that there should not be day nor night in their season, then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne, and with the priests the Levites my

ministers." His grace is indeed exceedingly magnified, in gathering a remnant out of those thus unbelieving and rebellious.

Three things are here revealed respecting this saved remnant ; their afflictions, their sanctification, and their completed salvation.

1. THEIR AFFLICTIONS. The saved remnant will have deep afflictions to endure. This is the general portion of God's people in their way to glory : "we must through much tribulation enter the kingdom of heaven." The particular afflictions which the pious remnant of restored Israel pass through, arise from various quarters. Thus their unbelieving brethren persecute them, as it is foretold. Isaiah lxvi. 5. "Your brethren hated you, and cast you out, for my name's sake." To the last the enmity of the carnal mind against the gospel is thus manifested. The Gentile oppressors, under the apostacy, will bring down sore afflictions upon them. They are described in Isaiah xxx. as causing a yoke of bondage, spoiling and devouring. And so in the verses following our text, it is said, "the city shall be taken, and the houses rifled, and the women ravished." Godless men are ever cruel, and the days of terror in the French Revolution may be taken as a proof of this, and as a striking manifestation of this cruelty.

But there is a yet deeper source of affliction, the view of their own guilt. And to accomplish this appears to be the special object of the predicted mission of Elijah. Mal. iv. 5, 6. "Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord ; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Thus our Lord himself predicts a future coming of Elijah, beyond his first coming in spirit, in the person of John the Baptist. Matt. xvii. 10, 11. "His disciples asked him, Why then say the scribes that Elias must first come ! And Jesus answered them, and said, Elias TRULY SHALL first come and restore all things." His appearance then, and his ministry, help

to produce this mighty, moral, and spiritual revolution in the Jewish mind.* And when the Saviour appears to them, and for them, we have this account of the effects. Zech. xii. 9—11. "I will seek to destroy all the nations that come against Jerusalem; and I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications, and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born. In that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon."

How can we illustrate this? Kind interference in extreme difficulty ever calls forth the liveliest expressions of attachment and grateful feeling. What then will it be when their great Deliverer appears for them! Conceive the state of mind of this remnant, on the veil being removed, and their beholding Christ, with the marks of the wounds in his body, appearing visibly as their deliverer, to extricate them from their last bitter trouble. When all hope is gone, when half of their city is already captured—then they see Jesus of Nazareth come as their Deliverer, and stand on Mount Olivet. They recal all their blasphemies of his name for eighteen hundred years; his crucifixion, his rejection, their hatred and scorn; their persevering contempt and blasphemy, through so many generations, against their own long-desired King and Deliverer. O what remorse and bitter grief fills every bosom! How could we have been so blind? how could we have sinned against such a meek, tender, mighty and gracious King

* Mr. Herschell notices that, in the celebration of the Passover in Jewish families, "a second cup of wine, called Elijah's cup, is placed before the master—the door is opened, and a solemn pause of expectation ensues. It is at this moment that the Jews expect that the coming of Elijah will take place to announce the glad tidings that the Messiah is at hand, and notwithstanding the disappointment, year after year his arrival is still confidently expected." Thus has been kept up by this human ceremony an expectation which is confirmed in the New Testament.

and Saviour ? This is perhaps the deepest sorrow for sin that will ever agonize the human heart.

2. THEIR SANCTIFICATION. The affliction will be purifying. "I will refine them as silver is refined, and will try them as gold is tried."

Under the law of Moses there was this ordinance for purifying the spoil taken in war : "The gold, the silver, the brass, the iron, the tin and the lead, every thing that may abide the fire ye shall make it go through the fire and it shall be clean." Numb. xxxi. 22, 23. Thus passing through the fire is made the emblem of the means of purification. The soul is purified by the fire of trouble. This effect God has himself announced (Isaiah xlviii. 10,) saying, "Behold, I have refined thee, but not with silver ; I have chosen thee in the furnace of affliction." Speaking of the afflictions of Israel in another place (Isaiah xxvii. 9,) God says, "By this shall the iniquity of Jacob be purged, and this is all the fruit, to take away his sin." All affliction is not indeed thus purifying. It may even harden the soul to its final rebellion and destruction, according to that inquiry, "Why should ye be stricken any more ? ye will revolt more and more :" which issued in, "Your country is desolate, your cities are burned with fire ; your land, strangers devour it in your presence, and it is desolate as overthrown by strangers." But afflictions sanctified by the grace of God, afflictions joined with the view of Christ crucified, are eminently purifying ; and this is the peculiarity of this last Jewish trouble, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications ; and they shall look upon me whom they have pierced, and they shall mourn for him." And then only will the promise be accomplished, Isaiah lx. 22, "Thy people shall be all righteous ; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified." We have a type of this (Dan. iii. 25) in Shadrach, Meshech, and Abednego, passing through the burning fiery furnace, sustained by the personal and visible

appearance of one like the Son of God walking through the fire. We have another clear prediction of this, (Isaiah li. 16,) "I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth (that is, of the new heavens and new earth, wherein dwelleth righteousness,) and say unto Zion, Thou art my people." Their completed salvation is directly connected with the personal and visible return of our Lord, and their previous troubles. Psalm cii. 16, 17. "When the Lord shall build up Zion, he shall appear in his glory; he will regard the prayer of the destitute, and not despise their prayer." And so it follows in my text.

3. THEIR COMPLETED SALVATION follows this. "I will bring them through the fire. They shall call on my name and I will hear them." This spirit of prayer is often connected with the last times and Israel's deliverance. Thus in Joel ii. 32, "It shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." The great tribulation then passes over from the Jews to the apostate Gentiles their oppressors, Joel iii. 7, 19. "The hand of the Lord (it is said Isaiah lxvi. 14) shall be known to his servants, and his indignation towards his enemies. For, behold, the Lord will come with fire and with chariots, like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh." Thus shall at length the millennial kingdom be established. The full glories of the completed salvation of Israel, and its blessed effects on the whole earth, are the subjects on which the prophets delight to dwell. You may see it fully displayed in such chapters as Isaiah xi. and lx.

Zechariah brings it before us in its more spiritual aspect, in what we have next to consider.

IV. THEIR RENEWED ADOPTION AS THE PEOPLE OF GOD.

"I will say, It is my people, and they shall say, The Lord is my God." You observe two things—God's recognized adoption of them ; and their grateful confession of him. The same third part that is tried is converted. Hence I judge that this can only be completely fulfilled in days yet to come, and among the Jews restored to their own land.

1. GOD'S RECOGNIZED ADOPTION OF THEM. "I will say, It is my people." This was their covenant privilege from the beginning. Exod. xix. 5. "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people ; for all the earth is mine : and ye shall be unto me a kingdom of priests and a holy nation." But through their unbelief and disobedience they broke this covenant, and forfeited their privileges, as Hosea i. 9, 10, predicts. "God said, Call his name Lo-ammi, for ye are not my people and I will not be your God." But with that prediction he immediately, as is usual in the heart full of God's love, often thus flowing over in the prophecies, connects with this rejection the glowing promise, "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered. And it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." And afterwards he renews it—"I will have mercy upon her that had not obtained mercy, and I will say to them which were not my people, Thou art my people, and they shall say, Thou art my God." Hosea ii. 23. This, indeed, is the great promise of the new covenant God has engaged to make with the house of Israel and with the house of Judah. Jer. xxxi. 31—34. At present we Gentiles have been taken in their place. "Through their fall, salvation is come unto the Gentiles, for to provoke them to jealousy." But the Gentile churches have been high-minded, instead of fearing. The Gentile churches have largely also apostatized through unbelief, and the people of Israel are about to be restored as God's covenant

people. Nor let us be envious at this, but see in it another enlarging step of God's mercy to all our fallen race : his surprizing goodness takes occasion, from the sins of one class, to bestow mercy upon others, and finally concludes *all in unbelief*, in order *that he may have mercy upon all.* The glories of the latter dispensation always also surpass and eclipse, in a fuller splendour of blessedness, the glories of the preceding. I cannot now however enter even on the great blessedness which follows this re-adoption of Israel ; but our text proceeds to notice one thing farther.

2. THEIR GRATEFUL ACKNOWLEDGMENT OF THE LORD. "They shall say, the Lord is my God."

At length the Jews shall confess Jehovah Jesus as their God, their own God : at length he shall be not only "the light to lighten the Gentiles, but the glory of his people Israel : " at length the veil is removed from their eyes ; they behold with unveiled face all the glory of the Lord in Jesus, their own Messiah, "and are changed into the same image from glory to glory, even as by the Spirit of the Lord."

The source of all this is the free grace of God. The promise is absolute and unconditional : They *shall* say, though all the world should combine in unbelief and opposition ; though all the world should contradict the divine purpose, and assert they will never say of Christ, "the Lord is my God ; " God has pledged himself for it, and it cannot be broken. The nature of this acknowledgment is no vague, uncertain notion, but the confidence and joy of a living and appropriating faith—"the Lord is my God : " he is my all-sufficient portion ; long have I hewn out broken cisterns, now I have returned to the true fountain of living waters, and every desire is met and satisfied in the possession of God, even my own God.

And there is no longer a selfish nationalism, that would keep the blessing from others : but *they shall say,* that is, there is an open confession of God our Saviour before the nations : there is a heartfelt, universal, and lasting acknowledgment of him before the world, which finally

causes the Gentiles to rejoice with his people Israel, and to bring the glorious present of their hitherto ungathered brethren, as an offering unto the Lord out of all nations. Isaiah lxv. 17. God promises to "create new heavens and a new earth, and in them to create Jerusalem a rejoicing, and her people a joy." He also testifies, "As the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." Nothing less than this is the glorious consummation ; and the restoration of the Jews to their own land is as it were the bridge from our present low and earthly state, to those heavenly things thus clearly promised.

Let us now, in conclusion, consider the practical uses of these truly scriptural hopes. And be assured that the scriptures would not have said so much on this subject, if it had not been eminently important for our instruction and edification, and practically beneficial to our souls.

1. DISCERN THE SIGNS OF THE TIMES. They are so distinct, that he may run that reads them. The Turkish empire is wasting: the unclean spirits of Popery, lawlessness, and infidelity, are stirring up and gathering the kings of the earth to the last war. The way of the Jews is preparing. It is even now seen that Palestine is to be the battle-field of Europe. Popery, in its vast resources of political power and riches, has been wasting and consuming, and the signs of the last infidel Antichrist are appearing. Any day may remove the remaining obstacles of the return of the Jews to their own land. Surely these things are as the blowing of a trumpet, to prepare the people of God for all that God has predicted.

BE DELIVERED FROM A WORLDLY SPIRIT. The peculiar snare and temptation of Great Britain in these days is worldliness, either in its pleasure-loving form, or more generally in its money-trusting, money-loving, money-getting, money-exalting spirit. Nothing is more calculated to enable us to overcome boasting and glorying in riches, and being puffed up by them, than a clear and scriptural

view of the nearness of those great events of the tribulation of the Gentiles, and the personal coming of Christ, which are connected with the restoration of the Jews to their own land. This will shew us the day of tribulation at hand ; the return of our Saviour near ; that riches profit nothing in the day of wrath ; that the true riches are being rich towards God and having treasure in heaven.

BE READY FOR THE LORD'S COMING. It takes place immediately after this completion of the Jewish Tribulation. Matt. xxiv. 29, 30. See what that coming is. It is a day of vengeance and a day of salvation. Do not imagine it to be only joy and glory, and ignorantly wish for it without any preparation. Amos v. 18, warns such —"Woe unto you that desire the day of the Lord! to what end is it for you ? the day of the Lord is darkness, not light." Let then all that is now taking place in the shaking of the nations ; the interest about the Jews, and the steps towards their return ; be to you as a beacon and an ensign, stirring up these purposes in your soul—"Now I must prepare for my Lord's return ; I must get the oil of divine truth in my vessel : I must watch and pray : I must take heed that my "heart be not overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon me unawares ; I must put on the breastplate of faith and love, and for an helmet the hope of salvation ;" and prove thus that I am among "the children of light and the children of the day, and not appointed to wrath, but to obtain salvation by our Lord Jesus Christ."

TAKE A DEEP INTEREST IN THE JEWISH NATION. They have not been preserved in their dispersion, apart and distinct from all other nations ; they do not occupy so large a part of God's own word, without an end corresponding to the peculiarity of God's providential dealings with them. They are as seed sown in the earth, and shall at length be "trees of righteousness, the planting of the Lord, that he may be glorified." Nor can you shew mercy and love to them, without obtaining clusters of rich pro-

mises, full of benefit to yourself. "I will bless them that bless thee—they shall prosper that love thee." Seeing what God has yet to do by this people, cease the maddened folly of scoffing at, despising, or neglecting the Jew, and rejoice in aiding each effort the people of God make for their spiritual welfare. Remember that Rahab and her family escaped from the general destruction of their country by shewing kindness to the people of God. They now seem to be thrown in the way of all Christians by this Society thus to aid them.

5. ANTICIPATE BY FAITH THE PRECIOUS HOPE THE BIBLE GIVES OF THE RESURRECTION GLORY OF THE CHURCH AND THE FULL BLESSEDNESS OF THE EARTH. In that period, while the Jewish restoration is going on, the Saviour raises the dead, changes the living saints, and translates his church to their heavenly glory. To belong to his true church now then is the highest wisdom and the truest glory of all, whether Jew or Gentile. Every converted Jew as well as Gentile, "now counted worthy of the kingdom of God," (2 Thess. i. 5,) attains, by believing in Jesus, a greater glory than it is possible for him afterwards to attain. But while the church of Christ has thus pre-eminent glory in the heavens, the new earth is also preparing to be a scene first of millennial, and then of everlasting blessedness. In that new earth God calls his people, "Be ye glad and rejoice for ever in that which I create, for behold, I create Jerusalem a rejoicing and her people a joy." Isaiah lxv. 17, 18. In short, righteousness finally and for ever dwells and triumphs over all opposition, filling the habitable globe with love, and peace, and joy, under the happy and never-ending dominion of Christ and his saints.

DISCOURSE IX.

THE REDEEMER COMING FROM THE HEAVENLY ZION.

[PREACHED AT TRINITY CHURCH, DUBLIN, JUNE 14, 1840, AND IN ST. JAMES' CHURCH, MANCHESTER, AUGUST 9, 1840.]

ROMANS XI. 26.

There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.

WHATEVER doubts might have been entertained respecting the fulfilment of this prediction, as it is contained in the prophecies of Isaiah, those doubts are to us, who believe the New Testament to be the inspired writing of the Holy Ghost, all removed. We have infallible evidence that the prediction is yet unfulfilled.

In the 9th, 10th and 11th chapters of this epistle, written to the Romans, who then possessed the ruling Gentile empire of the world, the apostle gives a most instructive and practical view of the dispensations of God towards Jew and Gentile: illustrating continually thus the great doctrine of his epistle, salvation by the grace of God in Christ through faith;—"Christ being the end of the law for righteousness to every one that believeth." He then shows how the Jews stumbled at this stumbling-stone, and because of unbelief were broken off; and thence exhorts us not to be high-minded, but fear.

He farther declares that they, "if they abide not in un-

belief, shall be grafted in ; God being able to graft them in again ; " and after shewing the probability of it, proceeds to assure us that " all Israel shall be saved, grounding it on the prediction of Isaiah, quoted in my text, "As it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."

May the Holy Spirit graciously assist us, while we consider,—

I. The glorious title of Christ.

II. The Zion from which he comes.

III. The Resurrection of his saints as connected with his return.

IV. The mighty work which he will perform for Israel.

I. THE GLORIOUS TITLE OF CHRIST. He is the Deliverer of his people.

In the passage quoted in Isaiah, he is called Redeemer ; here it is, Deliverer. The apostle uses a word comprehended in Redeemer : but having a more special reference to a deliverance yet to come ; not only from their lengthened unbelief and hardness of heart, but also from the last great tribulation through which they have yet to pass.

In considering this title of Deliverer, notice the grounds which he has to this title. They are many.

1. THE GREAT ATONEMENT WHICH HE HAS MADE. " There is one Mediator between God and Man, the man Christ Jesus, who gave himself a ranson for all, to be testified in due time." " Christ hath redeemed us from the curse of the law, being made a curse for us." Here is the great and fundamental truth on which all the hopes of sinners are built. There is a full, sufficient oblation, propitiation, and satisfaction made by his one oblation of himself, once offered for the sins of the whole world. We proclaim to every human being, " redemption through his blood, the forgiveness of sins according to the riches of his grace." What a precious truth is this to be made known to all men. " Repentance and remission of sins in his name, to be

preached among all nations—to the Jew first, and also to the Greek." The murderers and crucifiers of the Redeemer are first of all to have this propitiation for their sins proclaimed even to them. What an illustration of the grace of the gospel is here. O may we truly confide in it, and cleave to it with all our hearts!

2. THE WORK OF GRACE WHICH HE CARRIES ON. "He redeemeth us from all iniquity, that he might purify us unto himself a peculiar people zealous of good works." As to the price paid, redemption was completed in the death of Jesus on the tree! as to the effect to be produced, the Redeemer is still carrying on his work, delivering us from the power of sins daily. "I know," says Job, "that my Redeemer liveth." Yes, he lives to give us his Holy Spirit, "He is exalted as a prince and a Saviour to give repentance unto Israel, and remission of sins." He promises to his people, "I will ransom them from the power of the grave. I will redeem them from death. O death, I will be thy plague! O grave, I will be thy destruction!" We have a glorious Redeemer, who, amidst all our infirmities, sinfulness, dangers, temptations, and enemies, proves himself mighty to save all that fly to him; and will never reject them, never forsake them, being "able to save to the uttermost all that come unto God by him."

3. THE FINAL DELIVERANCE OF HIS PEOPLE. There is a glorious deliverance of his church fast approaching, called the "manifestation of the sons of God," for which all creation is waiting; the redemption of their bodies in the day of the resurrection, as St. Paul says, "we also ourselves, which have the first fruits of the Spirit, groan within ourselves waiting for the adoption, to wit, the redemption of the body."

But Isaiah and the apostle seem especially here to direct our attention to Christ; not only to his spiritual redemption, but also to his office, as the Redeemer and "Deliverer of his people Israel" from their present unbelief, dispersion and degradation. This deliverance is often predicted in words that cannot be applied to any past deliverance.

Thus it is said, Isa. xi. 11, 12 : "It shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." So glorious shall this redemption be, that the deliverance from Egypt shall be lost in its blaze of glory, and ceasing to be referred to, it shall be said, "the Lord liveth that brought up the children of Israel from the land of the north, and from all lands whither he had driven them, and I will bring them again into their land that I gave unto their fathers." Jer. xvi. 15. Here indeed is a work yet to fill the whole world with admiration. The fruit of this deliverance is, the Jews are made the first pattern of a righteous nation, keeping the truth—"thy people shall be all righteous ! or as Isaiah puts it, they shall call them the holy people, the redeemed of the Lord, and thou shalt be called, sought out, a city not forsaken." Such is the glorious title of Christ, the Redeemer of Israel.

II. The Zion from which he comes.

You will observe a striking change from the language of Isaiah in the quotation by the apostle. Isaiah says, "the Redeemer shall come to Zion ;" the apostle says, "he shall come out of Zion." Such alterations are not unfrequent in New Testament quotations from the Old. What is the key to them ?

The Holy Ghost, in quoting his own words, enlarges his own instruction, and gives farther information agreeably to the varied circumstances of the church.

In the time of St. Paul, the Redeemer had been to the earthly Zion ; had suffered there for us, and had gone to the heavenly Zion ; and now he leads our hearts to the hope of his return.

Let us notice these things more fully.

1. THE EARTHLY ZION IS A TYPE OF THE HEAVENLY. It has all along been so designed. While the 48th Psalm, for instance, applies to the literal Zion in the first instance it has a largeness of expression only realized in the heavenly. "Beautiful for situation, the joy of the whole earth, is Mount Zion: on the sides of the north the city of the great King. God is known in her palaces for a refuge. Walk about Zion, and go round about her; and tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generations following. For this God is our God for ever and ever; he will be our guide unto death." The earthly Zion rejected its Lord and King when he appeared, and we have then opened more fully to us the heavenly. Thus all Christians here are described as come to the foot of this eternal and heavenly Zion. "Ye are not come to the Mount that might be touched; but ye are come to Mount Zion, and unto the city of the living God, the heavenly Jerusalem; to the general assembly and church of the first born, whose names are written in heaven." Hence St. Paul tells the Galatians, that "the Jeruralem which is above, is free, which is the mother of us all." And the promise made to the overcomer in the Philadelphian church is, "I will write upon him the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God." It is clear, therefore, that the earthly Zion was designed also to represent and shadow forth the heavenly Zion.

We may farther notice that our LORD IS NOW IN THE HEAVENLY ZION. He was seen ascending into heaven by his apostles; they were assured by the angels that he was gone there, and there the "Lion of the tribe of Judah, the root of David," was beheld by the inspired John. He is represented to us there also as having with him in the heavenly Mount, his sealed and departed saints and servants; "I looked, and lo a Lamb stood on the Mount Zion, and with him an hundred and forty-four thousand, having his Father's name written on their foreheads. These are they

which follow the Lamb whithersoever he goeth. These were redemed from among men, being the first fruits unto God and the Lamb." It is, then, clear that our Lord is now in the heavenly Zion, gathering to the paradise above his saints ; all who have departed are now with Christ, in a far better state than during their abode on earth. Phil. i. 23.

We farther learn HIS FUTURE RETURN. "He shall come out of Zion." This is the great hope of his church, brought before us in very many forms in the New Testament. Plainly he foretold this while he was yet on earth. Thus, on the Mount of Olives he assured the disciples, "Then shall appear the sign of the Son of Man in heaven, and then all the tribes of the earth shall mourn ; and they shall see the Son of Man come in the clouds of heaven, with power and great glory." So he assured the high priest who condemned him, "Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." This is what the disciples were assured of first of all, on his ascension. "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This is ever represented by the holy apostles, as the great hope of his church. St. Paul says, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Again he says, "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ." And farther he testifies, "When Christ who is our life, shall appear, then shall ye also appear with him in glory." St. John says, "We know that when he shall appear we shall be like him, for we shall see him as he is ; and he that hath this hope in him purifieth himself even as he is pure." St. Peter bids us to "hope to the end, for the grace that is to be brought to us at the revelation of Jesus Christ." No one can have searched the New Testament without seeing that the future return of our Saviour out of the heavenly Zion is ever presented as the animating motive for all holy tempers,

Christian graces, self-sacrifice, devotedness to God, and deadness to the present world.

Oh that the Lord may more and more revive this hope in his church, and preserve us from that state of mind which he so explicitly condemns, and which leads any man to think or to say, "My Lord delayeth his coming!" May you, like the Corinthians, "come behind in no gift, waiting for the coming of our Lord Jesus Christ."

III. THE RESURRECTION OF HIS SAINTS AS CONNECTED WITH HIS RETURN.

The prophet Daniel has distinctly connected a resurrection to glory with the last deliverance of the people of Israel. "And at that time thy people shall be delivered, every one that shall be written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. xii. 1, 2. And the prophet Ezekiel may include a literal resurrection of the believing saints,* as well as a national resurrection of Israel, in that remarkable vision of the valley of dry bones. Ezek. xxxvii. He descends from heaven, and it is the day of resurrection of the saints, and the first step in the judgment of the quick and of the dead. 2 Tim. iv. 1.

How unspeakably important then to every human being this coming out of Zion will be! How astounding and dreadful to a careless world! How animating and enrapturing to his waiting people! Prepared for it by many running "to and fro, and knowledge" being *increased:* gathering fresh oil of divine truth in their lamps: from searching the scriptures instructed by the ensign of the returning Jews (Isaiah xi. 12,) and awakened by it as by the sound of a trumpet (Isaiah xviii. 3,) "the children of light and the children of the day" are no longer sleeping

* Mr. Scott observes, "the vision was evidently intended, in its primary meaning, to encourage the desponding Jews; and to predict both their restoration after the captivity, and also the recovery of Judah and Israel from their present continued dispersions. But it was also a clear intimation of the resurrection of the dead."

as do others. The brethren of Christ will not be "in darkness, that that day should overtake them as a thief." 1 Thess. v. The times and the seasons will be so unfolded, that while "none of the wicked shall understand, the wise shall understand." Dan. xii. 10. Roused by the cry, "Behold, the Bridegroom cometh," (Matt. xxv;) and warned by his own words, "Behold, I come as a thief, blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame," his people prayerfully and watchfully, believingly and joyfully prepare to meet him, and are ready when he comes.

How magnificently glorious will be their instant translation to his joyful presence! The scriptures labour to call our attention to it. Thus the apostle speaks to the Corinthians, "Behold I shew you a mystery; we shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. 1 Cor. xv. 51, 52.

In similar language he tells the Thessalonians, "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord; wherefore comfort one another with these words."

All who are then prepared, all who are then looking for him, all who are waiting for his return, (1 Cor. i. 7. Phil. ii. 20. 1 Thess. i. 10. Titus ii. 13. Heb. ix. 28,) whether among Jews or Gentiles, will be delivered from the coming wrath, and partake of the great salvation. To them we may say, "God hath not appointed us to wrath,

but to obtain salvation by our Lord Jesus Christ." 1 Thess. v. 9. How earnestly, then, ought we to warn you to "flee from the wrath to come!" How fervently ought we to press you to "fight the good fight of faith, and lay hold on eternal life."

Oh, realize this great day of the Lord; hark to the last sound of the trumpet, listen to the voice of the Son of God calling the dead to come forth; see the graves open, and each saint, casting off all the integuments of corruption and mortality, and clothed as the Son of God was clothed on the mount of transfiguration, with a face shining as the sun, and raiment white as the light, rises with majestic splendour from the earth! While we are gazing with delight on the glorious scene, we find, quick as thought, the transfiguration wrought on ourselves, and we ascend with them, leaving earth far behind, and transported at once, with all his saints, before him, in whose presence is fulness of joy, a joy never to be lost, never to be left. O glorious day! O immortal company! O happy believer! O everlasting blessedness, who does not long to share it! who will not struggle to attain that which God himself has promised to bestow!

O unhappy world, left in the darkness that may be felt! Then darkness indeed covers the whole earth, and gross darkness the people. But in the midst of that darkness, and in the midst of the last tribulation connected with it, the voice comes forth to Zion, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee; for behold the darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee, and his glory shall be seen upon thee."

Let us proceed to consider the work of grace to be then wrought for Israel.

IV. The mighty work which he will perform for Israel.

We may observe here again a remarkable change in the quotation from the prophecy of Isaiah. Isaiah says, "he

shall come unto them that turn from transgression in Jacob." St. Paul says, "he shall turn away ungodliness from Jacob." This variation is not without a most important and instructive meaning. The conditional promises of the Old Covenant have become sealed by the death of the sacrifice, and changed into the unconditional glories of the New Covenant. Righteousness is the characteristic of the law; grace and truth of the gospel.

This grace is enlarged upon by the apostle through this epistle, and in the verses following my text, he says, "For this is my covenant with them, when I shall take away their sins—they are beloved for the father's sake; for the gifts and calling of God are without repentance."

Let us notice the evil to be removed, to whom it is ascribed, and the sure deliverance.

1. THE EVIL TO BE REMOVED. It is ungodliness. Having no just fear of the living and true God—no due reverence and honour of his great name; casting off the thoughts of God; wise in their own wisdom; righteous in their own integrity; godly in their own services; strong in their own strength, and trusting in their own good works. Thus the apostle clearly explains the sin of Israel. "But Israel, which followed after the law of righteousness hath not attained to the law of righteousness. Wherefore? because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone." In pride of heart and self-righteousness they rejected the true way of salvation and so they lost knowledge of God and his love, and more and more rebelled against him. If they had known the Son they would have known the Father also. Here is the righteous source of all their misery. It led them to reject Christ; to kill their own Messiah; to persecute the apostles, and to hinder the propagation of the gospel among the Gentiles, till their sins were filled up and "wrath come upon them to the uttermost." And in this state it appears from various prophecies that a considerable part of the Jewish nation will return to their own land; remaining in self-righteousness, and still rejecting

their Messiah, and left in their gross darkness of sin till it shall please God effectually to bring them to repentance, by the spirit of grace and supplication, and the personal appearance of our Lord, turning away their ungodliness.

The removal then of this ungodliness will be the effectual step for their recovery, and opening the spring of all blessings. We may see this in the gracious purpose of God; he has said, "Behold, I will gather them out of all countries whither I have driven them, in mine anger and in my fury and in great wrath, and I will bring them again into this place, and I will cause them to dwell safely." But temporal promises would not insure their blessedness, and therefore God adds, "They shall be my people, and I will be their God; and I will give them one heart and one way, that they may fear me for ever. I will put my fear in their hearts, that they shall not depart from me." They have been, they still are without the true fear of God, and in their hardness of heart and self-righteousness they have rejected that beloved Son whom they should have reverenced; and till ungodliness shall be removed their misery must continue.

2. To whom this ungodliness is ascribed. It is to Jacob. The Jewish nation, the people of Israel. That very people who have hitherto boasted of their righteousness. They ever sought their own justification. Our Lord had to say to the Pharisees, "Ye are they which justify yourselves before men, but God knoweth your hearts; for what is highly esteemed among men is abomination in the sight of God. In this spirit, the boasting Pharisee went into the temple and thanked God that he was not as other men. And everywhere the apostles had to oppose and condemn this spirit so natural to our fallen hearts. The apostle Paul entreats the Galatians not to be "entangled again in the yoke of bondage," and tells them "Christ is become of no effect unto you. Whosoever of you are justified by the law, ye are fallen from grace." This sin is most grievous, as it is the rejection of God's love in its strongest expression and in its highest evidence.

After all other methods are tried in vain, the lord of the vineyard sent his son, saying, "They will reverence my son;" and the slaying this son calls for the destruction of the murderers. To this day this self-righteous unbelief remains the besetting sin of the Jewish nation. And it is not unlikely that their sins may increase to more ungodliness in the last days. The prophets shew a time of special wickedness bringing on the last trouble of the restored Jewish nation. Thus Isaiah says, "Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions and will bring their fears upon them." For 1800 years, self-righteousness and unbelief have prevailed over them. There must be then amazing strength and stubbornness in this evil. The extraordinary pertinacity and hardness with which the Jews have now for so lengthened a period persevered in their disobedience and in the rejection of their Messiah, has been the great discouragement of Christians in attempting to do them good. Wonderful have been the methods which God has taken for their recovery. He has destroyed their city, dispersed them over the earth, made their lives bitter, and to hang in doubt in all lands. The prophecies made concerning them above 3000 years since have been exactly accomplished; "The fruit of thy land and all thy labours shall a nation which thou knowest not, eat up: and thou shalt be only oppressed and crushed alway; so that thou shalt be mad for the sight of thine eyes which thou shalt see. And thou shalt become an astonishment, a proverb, and a bye-word among all nations whither the Lord shall lead thee." All these things have come upon them, because they hearkened not unto the Lord their God; and especially because they hearkened not to the words of the promised prophet raised up from among them and speaking to them in the name of their God. Compare Deut. xxviii. 33—37, 45, and xviii. 19. Yet still they remain as their fathers—"a stubborn and rebellious generation, a generation that set not their heart aright." Psalm lxxviii. 8. We see with our own eyes the threatenings

fulfilled literally, plainly, openly, extensively over the earth, and this may give us the full assurance that the promises also shall be in due time literally and exactly accomplished.

Let us proceed then to consider THEIR SURE DELIVERANCE.

Our text is express: "The Deliverer shall turn away ungodliness from Jacob." This was the design of his first coming, and of the first preaching of the gospel among them, as Peter tells them, "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." But though remission of sins was preached first at Jerusalem, and the first and only Christian churches for some time, were found among the Jews; yet as a nation they put it from them, and at length were broken off, with the full hope however of being again taken into covenant with God.

And THE MEANS which God has appointed for this end are fully opened to us.

1. BY THE SIGHT OF HIS CROSS. It is the wounded, bruised, and crucified Redeemer that is God's grand ordinance for the conversion of souls. "I, if I be lifted up, will draw all men unto me." And we are explicitly told this respecting the conversion of Israel. "They shall look upon me whom they have pierced, and they shall mourn for him as one that mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born." O imagine the veil at length removed from their eyes, and they beholding in our Lord Jesus Christ, whom they crucified and have rejected for 1800 years, their own long-expected, long desired, long waited for, and hitherto unknown Deliverer, Redeemer, and King. What compunction! What relentings of heart; what convictions of sin! What godly sorrow working repentance unto salvation. The deed of the cross has yet to have its mightiest display of spiritual power in its saving efficacy on the people of Israel.

A farther means is BY THE CLEANSING POWER OF HIS

BLOOD. How eagerly will they then fly to that blood, the guilt of which they once, in their hardness of heart, imprecated upon themselves, "His blood be upon us and on our children." Now when they see that this blood alone cleanseth from all sin, with what intense eagerness will they apply to it, and wash their robes and make them white in the blood of the Lamb. "In that day," it is predicted, "there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness."

How will they turn from all their former confidences, feeling their insufficiency, when contrasted with his eternal redemption, saying with exultation, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot unto God, purge our conscience from dead works to serve the living God." The blood of the new covenant will be their confidence and hope for ever, and thus Christ at length shall be the glory of his people Israel.

A farther means by which this great change will be wrought is BY THE MIGHT OF THE HOLY SPIRIT. Let us ever distinctly see and proclaim that no spiritual good can be attained without his assistance. "This is the word of the Lord unto Zerubbabel, Not by might, nor by power, but by my Spirit, saith the Lord of hosts." So we find the whole spiritual blessedness begins in the promise, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication." This is the great promise of the latter day. "Be glad, then, ye children of Zion, and rejoice in the Lord your God, for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain, in the first month." This will effectually remove the heart of stone, this will effectually change and soften, renew and sanctify.

Farther, and as a last means, BY THE PRESENCE OF HIS GLORY. Many are the promises that Jesus their true Messiah will be personally manifested to the Jews. It

was his own promise, in his last public discourse to the multitude. "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." The predictions of his glorious presence are many. Zechariah says, "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east." Ezekiel, after describing the new temple, says, "Behold, the glory of the God of Israel came from the way of the east, and his voice was like a noise of many waters, and the earth shined with his glory." Isaiah predicts, "I will make the place of my feet glorious." Zephaniah foretels, "The Lord hath taken away thy judgments, he hath cast out thine enemy. The King of Israel, even the Lord, is in the midst of thee. Thou shalt not see evil any more. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing."

The New Testament confirms all this, in the assurance of the angel Gabriel to the Virgin. "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob, and of his kingdom there shall be no end." And when this mighty work is accomplished, with what rapturous hosannas will the Jewish nation sing those psalms already prepared for their use, and call upon each other, "O sing unto the Lord a new song, for he hath done marvellous things; his right hand and his holy arm hath gotten him the victory. The Lord hath made known his salvation, his righteousness hath he openly shewed in the sight of the heathen. He hath remembered his mercy and truth towards the house of Israel; and all the ends of the earth have seen the salvation of our God."

Such are the full testimonies of the sure deliverance of Israel, and of the means by which it is to be accomplished. It is our happiness, as well as our duty, to concur in this great design of God's love, and to aid now in saying to the daughter of Sion, "Behold, thy Saviour cometh." What a privilege it is to be permitted then to be fellow-workers

in this largeness and fulness of God's love to them, and through them to the whole human race. All other schemes of bringing men to the knowledge of Christ, however largely blessed in particular instances, and clear as our duty may bo to engage in them, will not be universally successful, seeing God has reserved the fulness of the Jews to be the riches of the Gentiles ; and as their casting away was the reconciling of the world, so has he further purposed that the receiving of them shall be *life from the dead.* In this conviction let us joyfully aid all truly scriptural efforts of love for their salvation.

DISCOURSE X.

THE JEWS BROUGHT TO REPENTANCE.

[PREACHED AT ST. JOHN'S EPISCOPAL CHAPEL, IN EDINBURGH, MAY 19, 1839.]

ZECHARIAH XII. 10.

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication, and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born.

THE prophecies of scripture have a general and a special purpose. The general purpose is to teach some great doctrine, promise, or duty, applicable to believers in all places and at all times. The especial purpose is to reveal some distinct fact of God's providence, in which that doctrine, promise, or duty, is specially manifested.

The verse from which my text is taken contains a rich promise of grace, with a general view of the cause and effects of true repentance. It also contains a special prophecy of Israel's conversion in the time to come.

May the divine Spirit here promised be largely given to us, while we consider the blessed subject.

I. The source of Israel's conversion.

II. The object of Israel's contemplation.

III. Their godly sorrow.

I. THE SOURCE OF ISRAEL'S CONVERSION.

"I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication."

Here notice :

1. THE GIFT OF THE SPIRIT OF GOD. Here only is the source of true conversion to God. A grand mistake men in general make here, as if they could convert themselves to God whenever they pleased. And no doubt so far this is true, that the entire blame of their not being converted rests wholly upon themselves. This is clear, when God commands them, "Cast away your transgressions whereby ye have transgressed, and make you a new heart and a new spirit, for why will ye die, O house of Israel? Ye will not," says our Lord himself, "come unto me that ye may have life. They hated knowledge," says Solomon, "and did not choose the fear of the Lord ; they would none of my counsel, they despised all my reproofs, therefore shall they eat of the fruit of their own way, and be filled with their own devices."

And, yet, still salvation is so wholly of grace, that "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Our Saviour testifies : "No man can come to me except the Father draw him, and I will raise him up at the last day. As it is written in the prophets ; and they shall be all taught of God ; every man therefore that hath heard and learned of the Father cometh unto me."

If we attain a new heart and a new spirit, it is because God puts his Spirit within us. And what an unspeakable consolation is this ! Who that knows any thing of our God, does not rejoice that the power of conversion is wholly in his hand ? What Christian that has been converted does not delight to ascribe it all to sovereign grace and love ?

Such is our aversion to the things of God, such our weakness in them,—so mighty are the impediments raised by the world, the flesh, and the devil, that our only comfort is in divine power new creating us—in the workmanship of God within us. To be born of the Spirit, to be thus

made new creatures in Christ, is that all-important, really spiritual, divine, and lasting change, without which we cannot see the kingdom of God.

Every promise, then, of the Spirit of God should be unspeakably precious to us.

2. THE OFFICES WHICH HE SUSTAINS.—We have two offices here set before us.

The Spirit of Grace.—A most blessed title of the Holy Spirit, shewing us how good and gracious he is in himself; how he delights to reveal the grace and loving-kindness of God to man; and that he is the source of all grace in man. We have too little realized the exceeding love of the Holy Ghost to man. The love of the Father is clear, *he spared not his Son;* the love of the Son is clear, *he died for us;* and so let the love of the divine Spirit be equally clear to us. O how much he has done for us; how ready he is to do all things in us! Who was it raised up all the righteous men of old to be our patterns? Abel, Enoch, Noah, Abraham, Isaac, Jacob, Moses, David, prophets, kings, apostles, martyrs, in every age: Who was it raised them up to maintain the truth for us? The Holy Ghost. Who inspired the whole Bible in every jot and tittle? The Holy Ghost. By whom did the Virgin Mary conceive our divine Redeemer? By the power of the Holy Ghost. Who raised him from the dead? He was quickened by the Spirit. Who called forth witnesses in each age of the church of Christ; Christian fathers, Waldenses, Lollards, Reformers, Puritans, and faithful men to this day? The Holy Ghost has thus blessed the world, and conveyed to us the truths of God. And is he not the spirit of grace? Who convinces of sin, enlightens the mind, quickens, regenerates, converts, sanctifies, consoles, and produces in us all the fruits of righteousness? The Holy Ghost. Well then is he called the Spirit of grace. O may you feel its truth in your own heart!

Equally also is he THE SPIRIT OF SUPPLICATION. All real prayer is entirely his work in the heart. "We know not what to pray for as we ought; but the Holy Spirit

helpeth our infirmities, and maketh intercession for us." This he does in a vast variety of ways, first shewing us our great sinfulness, need, and danger ; then shewing us what fulness of grace there is provided for us. He it is who discovers to us the throne of grace set up for us, and with what freedom grace may be obtained on asking ; he enlarges our desires after he has thus prepared our hearts, —supplies us with cries and fervent desires,—puts words, and pleas, and arguments into our mouths, and strength into our souls, to continue seeking. O may you know, my dear brethren, each in your own heart, what " the fervent effectual prayer of a righteous man is ! "—what it is to receive faith, and waiting, and longing, and striving in prayer from him ; in short, what it is to *pray in the Holy Ghost !*

His outpouring on Israel. Many are the gracious promises thus made, particularly to the Jews. See especially Isaiah xliv. 1—5. " Yet now hear, O Jacob my servant, and Israel whom I have chosen. Thus saith the Lord that made thee, and formed thee from the womb, which will help thee ; fear not, O Jacob, my servant, and thou Jesurun whom I have chosen ; for I will pour water upon him that is thirsty, and floods upon the dry ground. I will pour my Spirit upon thy seed, and my blessing on thine offspring." And then there follows a description of the blessed effects produced by it. So again, Joel ii. 23, " Be glad then, ye children of Zion, and rejoice in the Lord your God, for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month." But there is here a more special application of the promise to the house of David and the inhabitants of Jerusalem ; and no doubt this will also have a literal fulfilment. In the time mentioned both in Ezra (ii. 23) and Nehemiah (vii. 65), " when the priest shall stand up with Urim and Thummin," the genealogies of the families shall all be divinely revealed, and the house of David clearly distinguished from others as the royal line of princes. The inhabitants of

Jerusalem, also, as dwelling in the chief city, and most exposed in the last trials of the Jews, seem to be the first blessed. What a type has the divine Spirit here furnished us with of those brought into the family of the Messiah. See the sons of David, Amnon, Absalom, and Adonijah; and see the first followers of David,—"every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him;" (1 Samuel xxii. 2.) and learn, oh learn, the grace of our Lord Jesus Christ to us sinners. Truly of our Lord Christ was it said, "This man receiveth sinners and eateth with them." And what were the inhabitants of Jerusalem when our Lord was crucified? Those who said, "Away, with him, crucify him, his blood be on us and on our children." O wondrous grace, that for such our Lord prayed on the cross, and on such the Lord should pour out of his Spirit, and bestow the riches of his grace! Let us never think there is a Jew so prejudiced, so guilty, as to be beyond the reach of this infinite love. Let us never think our sins have placed us beyond the reach of his pardoning mercy, and the fullest outpouring of his grace.

THE TIME OF ITS FULFILMENT IS YET FUTURE.—First fruits there were indeed of this on the day of Pentecost, when three thousand souls were "pricked in their hearts, and said, Men and brethren, what shall we do?" and were baptized in the name of Christ. But the great mass of the nation rejected him. The full outpouring of the Spirit is yet to come.

Our prophecy also is clearly connected with other times yet unarrived; when "all nations," as we read in the former verses, "shall come against Jerusalem;" when Jerusalem shall be "a burdensome stone to all people, and all that burden themselves with it shall be cut to pieces." The Jews are yet to be restored—restored mainly in an unconverted state.* The nations of the earth are yet to

* In my friend Mr. McNeile's Lectures on the Jews, he supposes the repentance of the Jews, as Jews, to be preparatory to their restoration: and that a penitential cry to the God of their fathers, uttered by them as Jews and as a nation, is what we are first to expect. He builds this on these pas-

join together in a war against the Jews, and in a future siege of Jerusalem, and their armies to perish there. These things are fully described here, and in the 38th and 39th of Ezekiel, and in the 3rd of Joel: as also, in their heavenly aspect, in the book of Revelation. This is the war of Armageddon, as described in the 19th of Revelation. And at this time, probably now very rapidly approaching, shall be fulfilled the prediction, Ezek. xxxix. 28, "Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen; but I have gathered them into their own land, and have left none of them any more there, (not one Jew ungathered from the heathen). Neither will I hide my face any more from them, for I have poured out my Spirit upon the house of Israel, saith the Lord God." Nothing can be more clear than that these predictions have yet to be accomplished. In every Jew sojourning in a Gentile land, we behold it unfulfilled.

II. THE OBJECT OF ISRAEL'S CONTEMPLATION.

They shall look on me whom they have pierced.

As soon as the Spirit is given to them, at once they look to Jesus. This corresponds to the office of the Divine Spirit, as described by our Lord, John xvi. "If I depart, I will sent the Comforter to you. And when he is come, he will convince the world of sin, and of righteousness, and of judgment. He shall glorify me, for he shall receive of mine, and shall show it unto you." Notice,

1. THE PRESENT OBJECT OF THE JEWS' EXPECTATION. —How long are they fallen! On what grovelling objects

sages, Lev. xxvi. 40—45. Deut. iv. 27—31: xxx. 1—3. Ezek. vi. 8. Hosea v. 14, 15; vi. 1. 2 Chron. vi; and their past deliverances and the analogy of sound doctrine. There can indeed be no doubt that their full and glorious restoration is after their repentance, but I think we have also abundant evidence, as noticed in former discourses, that the Jews will be *partially* restored in an unconverted state, and that this is what we have first to expect; and that it is well to see this, that we may not be deceived by their first restoration, as if this were the beginning of their blessedness, instead of, after a short season of tranquillity, Ezek. xxxviii. 11, the beginning of their last and greatest trouble, before their final deliverance and their full glory, Ezekiel xxxviii. xxxix.

do they now fix their minds. "They all look to their own way, every one for his gain from his quarter." They are a proverb and a bye-word for their covetousness, and degradation, and miserable employments. "The precious sons of Zion, comparable to fine gold, how are they esteemed as earthern pitchers, the work of the hands of the potter." They desire still a merely visible kingdom, and an earthly glory, and to have a worldly-pre-eminence above all nations. Spiritual blessedness, righteousness, peace, and joy in the Holy Ghost, is little in their thoughts. Their guilt in rejecting the Messiah, is yet wholly unacknowledged by them as a nation. They still count Jesus, their own Messiah, a deceiver. When they are again in part restored also, they will still be in a self-righteous state. They are regarded, in the 66th of Isaiah, as building a temple, and glorying in it; as making their sacrifices, and trusting in them; "Yea, they have chosen," says the Lord by Isaiah, "their own ways, and their soul delighted in their abominations; I also will choose their delusions, and bring their fears upon them." Following their false Christs, false teachers and leaders, and expecting mere carnal and earthly glories, their last troubles come upon them, exceeding even their former troubles, so that two-thirds are described as cut off, and the third part only, brought to a real repentance in this last furnace of affliction, at length call on the Lord, and are fully saved from their enemies.

2. THE ENTIRE CHANGE WHICH IS HERE FORETOLD. —It begins in the spirit of prayer, arising from the greatness of their trouble. As Jeremiah predicts, "Alas, for that day is great, so that none is like it; it is the time of Jacob's trouble, but he shall be saved out of it." Jer. xxx. 7. And he afterwards (xxxi. 9.) tells us how, saying, "They shall come with weeping, and with supplications will I lead them." As they first rejected Moses, and then he became their deliverer and their glory, when they put themselves under his charge; so will it be as to our Lord Jesus Christ. He who is now counted as a deceiver,

is yet to be the glory of his people Israel. His kingdom now is disregarded because it is an inward kingdom, veiled and hidden from the eyes of men, and which, without conversion, cannot be truly discerned ; "Except a man be born again he cannot see the kingdom of God." It will then be seen in its real excellence, full of spiritual blessedness and heavenly glory ; for the Jews will have the stony heart removed, a heart of flesh given ; a new heart and a new spirit put within them. O what a veil of darkness will be removed, what scales of darkness will fall from their eyes, when they behold the long-rejected and despised Jesus as their own, their true, their ever-glorious Messiah ? How will it open all the beauties and glories of the divine character to them ! What a reality will it give to their types and sacrifices ! What a view of the abominations of self-exaltation, of self-righteousness, and pride ! What a preparation for their being "a peculiar treasure unto God above all people, a kingdom of priests, and a holy nation ! " And then how great the glories of their future state ! The scriptures labour for figures and expressions to describe it. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. I will make you a name and a praise among all the people of the earth."

THEIR VIEW OF CHRIST'S ATONEMENT is, however, specially pointed out as the great object of their contemplation. And no wonder. Jehovah himself says, "They shall look upon me" (O think of that wonderful ME) "whom they have pierced." Where can a sight be beheld comparable to this. The Lord of all worlds in a human form ! What grace and condescension thus to humble himself ! The Lord of all worlds, in this form, nailed to the tree by his own creatures, his own people, whom he came specially to save and to bless, to exalt and to honour ! This object then attracts every eye ; just as in the time of the deep trouble of the brethren of Joseph in Egypt, their conscience flashed in their faces, and they said one to

another, "We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear, therefore is this distress come upon us." But O how much more will it affect them when, not a brother merely, but their own eagerly-expected and long waited-for Messiah, their Lord and their King, as well as their brother, whom they valued at thirty pieces of silver, the price of a slave, (Exod xxi. 32,) and crowned with thorns, beat with stripes, spit upon, reviled, stripped naked, and fixed with nails to the tree, and thus pierced, and scorned, and crucified, they killed the Prince of Life —when this despised one is seen to be their God, their own God and Saviour, and then behold him personally and visibly in his glorified humanity. Matt. xxvi. 64. Rev. i. 7.

And then they contemplate all this suffering on his part as a sacrifice to put away their sins. While they gaze on their once wounded Saviour, at length they will say, "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed." They will behold a full atonement made for their own sins, and for all sin of all men. They will say, what the beloved disciple who stood by the cross while he was pierced has said, "He is the propitiation for our sins ; and not for ours only, but also for the sins of the whole world."

Their memory of national guilt will then be deep, abiding, humbling, and quickening. How often in the scriptures is this view of Israel brought before us. The goodness of God humbling them, and effectually at last bringing them to true repentance. "That thou mayest remember and be confounded, and never open thy mouth any more, when I am pacified toward thee for all that thou hast done, saith the Lord." Ezek. xvi. 63. "Ye shall loathe yourselves in your own sight, for all your evils that ye have committed." Ezek. xx. 43.

O brethren, what a lesson is this to us Gentiles, not to neglect Christ and his salvation, as the Jews have done, lest our guilt be greater than theirs, and our punishment

and our misery parallel with theirs. Remember how, in allusion to this very piercing of Christ, it is foretold, not only with reference to the Jews, but to all nations, "Behold, he cometh with clouds, and every eye shall see him ; and they also which pierced him ; and all kindreds of the earth shall wail because of him." The world's redemption is not by its goodness, but in the conviction of its vile ingratitude towards its only and Divine Saviour.

III. THEIR GODLY SORROW.

"And they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born."

THE SOURCE OF THIS GODLY SORROW is a pierced Immanuel, a view of Christ crucified applied to the heart by the Spirit of grace ; and none other but a pierced Saviour can realize this promise to Jew or to Gentile. Jesus of Nazareth nailed to the tree and pierced, is therefore clearly the Messiah predicted here. He alone is God and man ; he alone is the Son of David who was pierced by the Jews. They shall see this, they shall feel this ; and O what compunctions of heart will the knowledge of it really felt give to them. They shall mourn for him, as having suffered for their sins ; that they by wicked hands crucified and slew him. Their national guilt in crucifying Christ will be the great spring of their national sorrow at their conversion. It is the feeling of deepest grief in the sufferings of the most beloved object. When David had committed his fearful crimes of adultery and murder, all other sins were lost in the blaze of his ingratitude to God, and rebellion against him, so that he exclaims, "Against thee, thee only, have I sinned, and done this evil in thy sight :" so will the Jews in this day view their sin in crucifying their beloved Messiah. And say not the Jews now living had no hand in it. It is a sin continued to the present day, and by the present generation, not only by the saying of their forefathers, "His blood be on us, and on our children," but also by their own continued rejection of Christ.

O how will they apply David's words and say, "Deliver me from blood-guiltiness, O God, thou God of my salvation, and my tongue shall sing aloud of thy righteousness." The deed of the cross has yet to exert its liveliest power in producing godly sorrow in the Jewish nation.

THE DEPTHS OF THIS SORROW deserve also our consideration: "as one mourneth for his only son." Christ is the only-begotten Son of God. Christ is the first-born of many brethren, and they bring now all those tender relations into their own sympathies and feelings: and in the strength of such love, aggravate their own past sinfulness in their minds, and imbitter their sorrows, just as we see persons do in deep and real grief, dwelling on every thing that increases their sorrow. The way in which they now view Jesus is, he is dear to us as an only son: He is emphatically indeed and pre-eminently, as touching the flesh, the son of the Jew; then shall they acknowledge it is of him their prophet speaks—"Unto us a child is born, unto us a Son is given." O yes, the glory of Israel is Jesus of Nazareth, and his very name among them shall be *David, the beloved*. And their eighteen hundred years' rejection of him, and the deed which their forefathers did to him, and they have so long approved, shall at length fill them with the intense sorrow of a parent weeping for an only son. They have in past days thus mourned on account of their national judgments. Jer. vi. 26. Amos viii. 10. But this their last sorrow here predicted is not the sorrow of the world, that worketh death, "but a godly sorrow that worketh repentance unto salvation not to be repented of;" deep bitterness there is in it, as for the first-born; but it is like the bitter weeping of Peter when he went out from denying his Lord, which precedes complete restoration. Most extensive it is; each family weeps apart, and their wives, and it reaches families of families; but it is followed by a fountain opened for sin and uncleanness, and the full recovery of Israel.

ITS FRUIT is most blessed. How the evangelical prophet speaks, when, with such redoubled earnestness, he is

taught to cry, "Comfort ye, comfort ye, my people; speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hands double for all her sins." Blessed is the fruit that flows from this mourning. Israel becomes, instead of a proud, self-righteous nation, humble, meek and lowly. Israel becomes, instead of a self-justifying nation, a nation acknowledging its sinfulness, and justifying only God; instead of a bitter, persecuting enmity towards other nations, Israel becomes a nation full of zeal to spread the good tidings of the dying Saviour to all the world. Instead of hatred of Christ and his name, his truth and his people, Israel becomes full of ardent attachment to Jesus, and of the largest love to every human being. Instead of hardening their hearts in unbelief, they become the most confiding of all nations in the truth of God. Instead of being remarkable for a revolting heart, they alone of all the nations revolt and backslide no more, and remain "the camp of the saints and the beloved city," in the midst of the last apostasy, before the final judgment of all the dead. Righteousness and love become their stamped character for ever. Such is the fruit of their godly sorrow in spiritual graces, and blessedness to themselves.

And what its fruit is in their national honour and exaltation, and what its fruit is in blessedness to the whole earth, is the theme of many an inspired prophecy from Genesis to Revelation. The Redeemer has then a throne on which he can sit,—a nation over whom he can reign, —a city in which he can dwell,—"and the name of the city shall be, The Lord is there; for Jerusalem shall be the city of the great King, and the whole earth shall be filled with his glory."

But I must hasten to bring before you the rich PRACTICAL LESSONS with which this subject abounds.

1. THE SPIRITUAL USE OF THE DOCTRINE OF THE TRINITY.—This doctrine here is very apparent. All the power of the prophecy is in Jesus being Jehovah. All the

change in the Jewish nation is by the Spirit poured out upon them. All spiritual blessings have their source in the Father's love. The doctrine of the Trinity comes, not merely as a theory, but with its rich cluster of blessings; not merely in the New Testament—it is interwoven with all the prophecies and promises of the sacred volume. It is full of unction and comfort, full of practical use and daily benefit.

2. PRAYER FOR THE OUTPOURING OF GOD'S SPIRIT is a practical lesson clearly taught us here. Why is the promise given, but to lead to prayer? I will yet for this be inquired of by the house of Israel to do it for them.

And, truly blessed is the thought that God is now leading both Jews and Gentiles to prayer, for those blessings which God has promised to the Jews, and which all Christians long that they should have.

3. FAITH IN CHRIST CRUCIFIED is a practical lesson taught with great distinctness in this passage. As when the Jews beheld the brazen serpent, lifted up on the pole in the wilderness, they were healed of the poison of the fiery serpent—so, looking to Jesus, hung on the tree for their sins, shall they be healed of the more poisonous bite of Satan, by unbelief causing to them more venomous and deadly destruction. As they view God manifest in the flesh, wounded and pierced by their sins, they will be saved. "Look unto me and be ye saved, all the ends of the earth."

4. THE FURTHERANCE OF THE PREACHED GOSPEL is a farther practical lesson. The sum of the gospel is Christ crucified—not to be reserved or hidden as the Jesuits did in China, and some alas! even in England would advise; but to be preached FIRST OF ALL, as St. Paul did, "I deliver to you, *first of all*, that which I also received, how that Christ died for our sins according to the scriptures." As he is thus set before men lifted up on the cross, he will draw all men to him. No other way is given to us for the conversion of men, than proclaiming far and wide the glorious gospel of the grace of God.

5. Tender compassion for the Jews. This is our proper feeling towards our elder brother of Israel. "Thy servants take pleasure in her stones. It pitieth them to see her in the dust." Think of their past sufferings ; think of their coming anguish and mourning. Think that we have been received through their rejection ; by their fall salvation is come to us. And if one spark of ingenuous feeling be left in our bosom, it must fill us with tender emotions of sympathy and commiseration for our long rejected brethren of the house of Israel.

6. Confident hope of Israel's conversion is the last lesson which I would bring. Not a shadow of doubt should remain on our minds that all Israel shall yet be saved ; that they have not been so long spared, and preserved amidst such mighty evils as those through which they have passed, but with a design full of mercy and goodness to them in the end. They shall be grafted in again. They shall glory in Jesus their Lord, they shall be a full blessing to the whole earth.

Let us then help forward this to the utmost of our means and power. Thanks be unto our God for all the contributions that have been offered up already. All glory to his name for any interest which has been excited on this occasion in the minds of the inhabitants of this city on this subject. May it spread through every part of the nation. Let England, Scotland, and Ireland be united in one combined effort to give to the Jews those blessings which they once conveyed to us.

DISCOURSE XI.

THE RECOVERY OF JERUSALEM FROM ITS LONG DESOLATION, AND THE FULL RESTORATION OF JUDAH AND ISRAEL TO THE LAND OF CANAAN, IN CONNECTION WITH THIER CONVERSION.

[A SERMON PREACHED AT THE EPISCOPAL CHAPEL, WEST STREET, LONDON, ON TUESDAY, MARCH 23, 1841, AND AT THE ABBEY CHURCH, BATH, ON SUNDAY, APRIL 18, 1841.]

JEREMIAH xxxiii. 6—9.

Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth; and I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first; and I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me; and it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them; and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.

THE restoration and future glory of Israel is the haven set before the Church in all the Old Testament prophecies amidst the dark and stormy scenes of the last days. It is the citadel of its hope in the times of affliction. This subject

occupies a very large proportion of the word of God. The restoration of Israel is the fountain-head also of innumerable blessings to the whole world. Well then does it become the ministers of God's word, prominently and distinctly, to direct the attention of men to it, and to open out its reality and its glories.

We find this great and important event, which is yet to come, presented to us in the most rich variety of forms, and with special beauty in seasons of trial and danger. It is so in the glowing prophecy of our text. Jeremiah was shut up in the court of the prison ; the houses of Jerusalem and the houses of the kings of Judah were thrown down by the mounts and by the sword of the Chaldeans. When the Jews went forth to fight with them it was but to fill the places with the dead bodies of men. Jerusalem was sentenced of God to fall (chap. xxxii. 28, 29). In this dark and gloomy season the Lord gives one of the fullest and most glowing prophecies in the Old Testament. So it is ever. This is the way of our gracious God. "To the upright there ariseth light in darkness." The hour of temptation to the world is the time of redemption to the Church.

Our whole subject is eminently one of faith and not of mere argument. Its foundation is in the word of God, and not in the wisdom of man. It is one that has to encounter therefore the scorn of the unbeliever, and we must look for this. "We believe in God who quickeneth the dead, and calleth those things which be not as though they were." God's word is to us the only and the all-sufficient warrant of our faith. Receive what I bring forward only so far as I bring clear scripture testimony : but let us fully believe every jot and every tittle of God's word, knowing that "the scriptures cannot be broken."

It may be well to strengthen my explanation of my text by the remark of the late venerable Mr. Simeon. Introducing his discourse upon it, he says, 'The more fully the subject of the restoration and conversion of the Jews is considered, the more important it will appear. The pro-

phetic writings are full of it, and the obscurity of those writings arise in a great measure from the gross perversions of them, of which even pious ministers have been guilty through a long succession of ages. Those whose office has been to interpret them have almost universally applied them spiritually to the Gentiles, overlooking the plain literal meaning of them as addressed to the Jewish people; and by this means not only has the attention of the Christian world been drawn from the Jews, but it has been drawn also even from the prophecies themselves, because of the impenetrable veil that has been cast over them. That the passage before us relates to that subject no one can entertain a doubt; and that it has never yet been fulfilled is equally clear.' Thus is my text commended to us by our departed friend.

O may the God of Abraham, the God of Isaac, and the God of Jacob, the God and Father of our Lord Jesus Christ, graciously pour out his own blessed Spirit upon us, and guide us into all truth! As we have no wisdom herein of our own, but only the wisdom of God's holy word, so we have no eyes to discern his truth, but as he himself opens the eyes of our understanding.

The words of our text suggest these things for your consideration—

I. The objects of the prophecy.

II. The blessings promised.

III. The glorious results which will follow.

I. THE OBJECTS OF THE PROPHECY.

They are distinctly brought before us by three well-defined titles, Jerusalem, Judah, and Israel. Each must be separately viewed, that we may discern the fulness of the prophecy.

1. JERUSALEM. "Behold, I will bring it health". The immediate antecedent is this city, the city of Jerusalem, then besieged by the Chaldeans. Trace rapidly its peculiar history.

1. GOD'S PAST CHOICE OF JERUSALEM. In the myste-

rious history of Melchizedek, king of Salem, nearly 2000 years before the birth of Christ, Jerusalem is first brought before us. It was then under the dominion of that Priest of the Most High God and King of Righteousness, the type and emblem of its yet future glorious King, our Lord Jesus Christ. Jerusalem soon lost this glory, and though Adonizedek the heathen king of Jerusalem was slain by Joshua, it became the stronghold of the Jebusites, who still dwelt with the children of Benjamin in this city, (Judges i. 21.) and afterwards took entire possession of it. Judges xix. 10. Thus it was the last stronghold in the Holy Land possessed by the Canaanites; and it was not completely subdued till the ten tribes had anointed David king over all Israel. The Jebusites then mocked David with the scornful insinuation that the lame and the blind could defend the stronghold of Zion against its true king; this mockery brought on their overthrow, and the complete triumph of David. Yet afterwards, Araunah the Jebusite, freely gave a place for an altar where the temple was to be built, (1 Chron. xxi. xxii), thus furnishing an earnest of that large bounty the Gentiles shall hereafter shew to this city. Isaiah lx. 9.

Jerusalem was indeed in God's mind from the beginning. Before the Israelites took possession of the land he mentioned it to Moses thus: "Unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come." Their tithes for the poor were to be eaten there, "before the Lord thy God, in the place which the Lord thy God shall choose, thou and thy son and thy daughter, and thy manservant and thy maidservant, and the Levite that is within thy gates, and thou shalt rejoice before the Lord thy God, in all that thou puttest thine hands unto." Deut. xii. 5, 11, 18, 26.

When Solomon therefore dedicated the temple, just 1000 years before Christ, he reminded Israel that God had said, "I have chosen Jerusalem that my name might be there, and have chosen David to be over my people Israel."

2 Chron. vi. 6. Hence, even when, through Solomon's idolatry the kingdom was divided, God still referred to his choice of this city, "David my servant shall have a light always before me in Jerusalem, the city which I have chosen me to put my name there." 1 Kings xi. 36. It is often noticed in the Psalms that "the Lord hath chosen Zion, he hath desired it for his habitation." Psalm cxxxii. 13; lxxviii. 68.

After another thousand years had passed away, our Lord came himself to Jerusalem, and was rejected by the Jews: but in his opening sermon on the mount, he asserted and confirmed the dignity of this chosen place, styling it "the city of the Great King." He made it for ever memorable by dying, rising again, and ascending to heaven at this place. Thus for two thousand years Jerusalem was marked out as the city of God's choice; and at length the stupendous sacrifice of Incarnate Deity was there offered up to God.

Its long desolation must be farther noticed.

When the true King of Zion came, notwithstanding all his mighty miracles, heavenly wisdom, and spotless holiness, he was disowned and rejected. "They denied the Holy One and the Just, and desired a murderer to be granted unto them, and killed the Prince of Life." Then, according to the prediction of our Lord, "their house was left unto them desolate, and Jerusalem has been ever since trodden down of the Gentiles."

After another thousand years, Jerusalem again in the memorable crusades, became an object of intense interest to all the four quarters of the great scene of prophecy. We see Franks from the West, Normans from the North, Turks from the East, and Saracens from the South, waging war for the possession of the Holy City, in accordance with the predictions of the Sixth Trumpet. Rev. ix. 13.

But still Jerusalem continued to be trodden down and is still "trodden down of the Gentiles," and will be "till the times of the Gentiles are fulfilled." The prophet Micah foretold this, saying (iii. 12.) "Therefore shall Zion

for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high place of the forest."

The grand cause of this desolation is explicitly stated by our Lord. When the husbandman slew the Son of the Lord of the vineyard, they brought destruction upon themselves. (Matt. xxi. 37—41.) When the servants sent to invite the guests to the marriage-feast were slain, "the King sent forth his armies and destroyed those murderers and burned up their city." (Matt. xxii. 6, 7.) It was the persevering rejection of Christ, joined to the opposition which they made to the gospel's being sent to the Gentiles, (1 Thess. ii. 16.) that brought these fearful judgments on the Jews.

But our Lord expressly limits their continuance to a certain period, the close of which is marked by the completing of the times of the Gentiles and his welcomed return in glory. (Luke xxi. 24. Matt. xxiii. 39 ; xxiv. 30.) Till that time their temple is desolate, and their city is trodden down : but then they are rebuilt and the glory returns to Zion.

Its FUTURE RECOVERY is as distinctly predicted and revealed in the Holy Scriptures as its present desolation. The testimonies of the Holy Ghost to this recovery are very numerous.

It is to be restored LOCALLY. (Zech. xii. 13.) "Jerusalem shall be inhabited again in her own place, even in Jerusalem." Jer. xxxi. 16. "The city shall be builded upon her own heap, and the palace shall remain after the manner thereof." (So v. 38—40.)

It is to be restored POLITICALLY. Isaiah i. 26, 27. "I will restore thy judges as at the first and thy counsellors as at the beginning : afterwards thou shalt be called the city of righteousness, the faithful city. Zion shall be redeemed with judgment and her converts with righteousness."

It is to be restored SPIRITUALLY. Jer. xxxiii. 15, 16. "In those days and at that time will I cause the branch of

righteousness to grow up unto David, and he shall execute judgment and righteousness in the land. In those days shall Judah be saved and Jerusalem shall dwell safely, and this is the name wherewith she shall be called, The Lord our righteousness."

It is to be restored GLORIOUSLY. How full the 60th of Isaiah is of this glory! Take one or two expressions. "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree and the box together, to beautify the place of my sanctuary, and I will make the place of my feet glorious; they shall call thee, The city of the Lord, the Zion of the Holy One of Israel." God himself thus farther describes it in Ezekiel (xliii. 7.) "The place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever." In its future restored state, its highest and its everlasting glory is, that our Lord Jesus Christ there manifests his presence: "The name of the city from that day shall be, The Lord is there." It is to be the city of the great King of the whole earth, the metropolis of the nations, and the centre of God's visible kingdom here below; (Isa. lx.) "for the gifts and calling of God are without repentance."

JUDAH is another object of this prophecy.

Judah comprehends the two tribes of Benjamin and Judah. On the schism of Jeroboam and under the common sins of both Judah and Israel, the ten tribes were severed from the two. Judah maintained longest the pure worship of God, and was longest spared from those judgments which sin brought on the land. Judah was also partially restored after the seventy years' captivity in Babylon, as Jeremiah had predicted. By this reviving in the bondage under the Gentile kingdoms, God again tried and proved his people, marked the distinctness of that tribe from which our Lord was to spring, accomplished his prediction "of the Sceptre not departing from Judah, nor a Lawgiver from between his feet till Shiloh come," (Gen. xlix. 10.) and secured all the unspeakable mercies of our redemption.

The restoration from Babylon was but a partial and temporary return even of Judah, for a limited period of 600 years, and those years often full of difficulties, oppressions, and arduous conflicts. Ezra's words are plain to this effect. "Now for a little space grace hath been shewed to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes and give us a little reviving in our bondage." (ix. 8.) Nehemiah's description is similar, (ix. 34—36.) St. James considered and described the twelve tribes in his day as scattered abroad (εν τη διασπορα) or *in the dispersion.* James i. 1. He chiefly addressed the *Christian* Jews not in Jerusalem, but probably also included their unconverted countrymen, (James ii. 6, 7,) and he gives a clear proof that Ezek. xxxix. 28, 29, was then unfulfilled.

Zechariah, who prophesied after the restoration, explicitly predicts the future salvation and glories of Judah. "I will make the governors of Judah like an hearth of fire among the wood and like a torch of fire in a sheaf. The Lord also shall save the tents of Judah first." We have a similar prophecy distinctly referring to a future salvation of Judah in Joel, (iii. 20, 21.) "But Judah shall dwell for ever, and Jerusalem from generation to generation; for I will cleanse their blood that I have not cleansed, for the Lord dwelleth in Zion."

Besides the results of Judah's temporary and partial restoration which have already been noticed, God has so wonderfully in his Providence overruled all things, and grace has so abounded over sin, that all their conduct in rejecting Christ, and all their suffering for it, have become a deep and enduring means for the hereafter bringing forth all the full and abundant spiritual fruit in them which shall yet glorify God and benefit the whole world, at their future and glorious final redemption.

Dispersed then as Judah now is, East and West, North and South, through the whole earth, Judah in its distinctness is yet an object of glorious hope and promise, and by its preserved distinctness a larger foundation is laid for

the more clear and exact fulfilment of the restoration of the whole nation.

ISRAEL is a third object here brought before us: that which is elsewhere emphatically called "Joseph, Ephraim, and all the house of Israel his companions," in contrast with "Judah and the children of Israel his companions," (Ezek. xxxvi. 16, 19.) The combining of the return of the captivity of Israel with that of Judah, clearly excepts this prophecy from an accomplishment in either of them at the return from Babylon, for then only Judah and Benjamin were partially restored. (Ezra i. 5; iv. 1.) It is admitted that only partial fragments of the tribes came back with Judah from Babylon.

In Hosea the Lord thus speaks concerning Israel: "Thou shalt abide for me MANY DAYS, (observe the lengthened time,) thou shalt not play the harlot, and thou shalt not be for another man: so will I also be for thee. For the children of Israel shall abide MANY DAYS without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim; afterward shall the children of Israel return and seek the Lord their God and David their king, and shall fear the Lord and his goodness in the LATTER DAYS:" observe again the clear note of time as to the prolonged delay in fulfilment. They are to abide separately and as outcasts, for a lengthened period, but are not wholly, not finally, cast off.

It is true that Israel has been greatly hidden from our eyes, unknown and in darkness; the prophecy has yet to be fulfilled when the Redeemer shall say "to them that are in darkness, shew yourselves." (Isaiah xlix 9.) But already many genuine parts of the Ten Tribes are beginning to shew themselves through the East; it is becoming more and more clear that remnants still exist in Persia, Koordistam, and on the Caspian. They will in due time all be brought forth, even as from their graves, as Ezekiel predicts, and at their restoration be united again with Judah and made one nation in the land upon the mountains

of Israel. The envy between Judah and Ephraim is, as Isaiah predicts, for ever to cease (xi. 13.) They are, as Jeremiah foretells, to resort to Jerusalem for worship. "The watchmen upon Mount Ephraim shall cry, Arise ye and let us go up to Zion unto the Lord our God. Hear the word of the Lord, O ye nations . . . . . He that scattered Israel will gather him and keep him as a shepherd doth his flock . . . . . they shall come and sing together in the height of Zion and shall flow together to the goodness of the Lord." Jer. xxxi. 6—12.

The lengthened dispersion, the very loss of them from all our knowledge, their being so long hidden in darkness and the degradation of their present state, will heighten their future joy and glory.

What triumphs of grace will this restoration and this reunion be in the face of the whole earth ! What a recovery, revival and unutterable increase of former glories and blessings ! And O what a Monarch is yet to "sit on the throne of David and to reign over the house of Jacob for ever." Luke i. 32, 33. How emphatically will it then be said by all, "a greater than Solomon is here."

II. THE BLESSINGS PROMISED.

They are very full and comprehensive, and must be viewed as the results arrived at after God's previous dealings with them.

I do not here enter upon the preparatory steps, and that commenced restoration and rebuilding of the Temple in self-righteousness (Isaiah lxvi), which are brought before us in other parts of the prophecies.

The Scriptures have given plain intimations that their partial restoration to their own land precedes their conversion and sanctification. Thus Ezekiel predicts, "I will take you from among the heathen and gather you out of all countries and will bring you unto your own land : THEN will I sprinkle clean water upon you and ye shall be clean." Ezek. xxxvi. 25. So xxxvii. 8—10.

Nor shall I dwell on the miracles attending their subse-

quent glorious restoration. This meets all the apparent difficulties, with the full assurance that "what God has promised, he is able also to perform." A miraculous dispensation has always been the characteristic of this nation. Every thing for four thousand years about Abraham and his seed, including their existence in distinctness for the last 1800 years, has been one grand miracle of divine interposition, assuring us of the final accomplishment of all that is yet unfulfilled.

Most rich are the blessings of that full recovery, which God in our text has promised.

1. THE HEALTH AND CURE OF JERUSALEM. "Behold, I will bring it health and cure, and I will cure them."

Many passages of God's word shew us the diseased, sick and degraded state of Jerusalem and the Jews in times past (Isaiah i. 5—7, 21—23. Jer. v. 31.) The prophecy of Malachi shews the same national sinfulness on their restoration from Babylon, and the New Testament exhibits their continued fallen state after our Lord had come. (Rom. xi. 9, 10. Acts xxviii. 26, 27.) The prophets describe also (in a prediction manifestly yet unfulfilled, Isaiah lxvi.) their rebuilding their temple at their yet future restoration in self-righteousness, and God giving them this solemn warning: "Yea, they have chosen their own ways, and their soul delighteth in their abominations; I also will choose their delusions and will bring their fears upon them." The way in which health and cure is brought to them is compared to the way in which the precious metals are refined. "I will bring the third part through the fire and will refine them as silver is refined, and will try them as gold is tried." Zech. xiii. 9. The healing and curing of such a lengthened and inveterate disease is painful and progressive. "I will cause you to pass under the rod, and I will bring you into the bond of the covenant, and I will purge out from among you the rebels." Ezek. xxx. 7, 8. This healing and cure will effectually restore the Jews to all the vigour and energy and full blessedness of a healthy state. It will include political welfare, social

happiness, and spiritual prosperity. There can be no full health and cure to Jerusalem which does not include these diffused blessings.

PEACE AND TRUTH in abundance are also promised. "I will reveal unto them the abundance of peace and truth." Hitherto in every land the Jews have been emphatically disquieted and troubled. That prediction has been openly fulfilled: "Among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart and failing of eyes and sorrow of mind." Deut. xxviii. 65. And above all, true peace of conscience is unattainable to a Jew rejecting Christ. There is no possible way of peace to an afflicted conscience but in the way of God's appointment, through faith in his Son our Lord Jesus Christ. No Rabbi of Israel can discover the way of peace to a distressed and burthened Jew. By their banishment from Judea they are precluded from the appointed sacrifices of God's own holy Law which they still hold, and by unbelief in Christ they are shut out from the true substance of those sacrifices. No awakened and devout Jew, while he keeps from Christ Jesus, can have solid peace. In the place of this disquietude, within and without, God here promises to them genuine peace, the peace of God which passes all understanding, under Jesus the Prince of Peace. He promises also, entire deliverance from all Gentile oppression and violence; "Violence shall be no more heard in thy land, wasting nor destruction within thy borders." Isaiah lx. 18.

And with peace, TRUTH. O happy conjunction! How often are they separated in our thoughts and in our present condition! God here brings them together in Jerusalem's happiness. Now God's truth is wonderfully hidden from Jerusalem's. It seems a centre in which all conflicting doctrines and errors meet together. The Apostle Paul declares respecting the Jews, "For until this day remaineth the same veil untaken away in the reading of the Old Testament, which veil is done away in Christ. But even

unto this day, when Moses is read the veil is upon their hearts." Yet is the truth reappearing at Jerusalem. The word of God is again made known. The prayers of our beautiful Liturgy, concentrating the confessed truth and devotion of eighteen centuries, are now offering up on Mount Zion. Jerusalem shall yet be full of those Jews, who shall know that there is in Christ the substance of all those types and shadows in which they are now resting. The whole truth shall at length be revealed to them and our Lord's words to his disciples be realized to the nation. "Ye shall know the truth, and the truth shall make you free." They shall first receive the truth in their own heart, and then experience the faithfulness of God in the fulfilment of all his promises.

The blessings are to be given IN ABUNDANCE. God would exclude doubt by the strength of his Testimony. The Jews from their large acquaintance with the Law of God, will probably discover the fulness of its testimony to Christ and the import of all its heavenly patterns, to an extent that we Gentiles have not yet attained. The literal exactness of the fulfilment will be such as to justify the term, *abundance of truth*. How clear then is it that the restoration from Babylon did not, how clear is it no mere conversion of individuals can fulfil, this prediction of Jerusalem's health! Is it the abundance of truth on God's part to fulfil the promises of threatening and not of repentance? Is it the abundance of truth to fulfil the promises of repentance and not of restoration? Is it the abundance of truth to fulfil the promises of restoration and not of glory? All the prophecies respecting the actual dispersion of the Jews and the evils they have endured and those relating to the birth, and the miracles, and the sufferings, and the death of our Lord Jesus Christ, have been literally fulfilled, we gather hence an irresistible conclusion, that all those which remain to be fulfilled will also be literally fulfilled. As certainly as Abraham, Isaac and Jacob were real persons; and the promises made to them real promises: as certainly as according to the testimony of

St. Paul, "Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made unto the fathers," (Rom. xv. 8.) so certainly may we expect the real and exact fulfilment of these promises to the literal Jerusalem.

When a mighty conqueror gains possession of the capital of a kingdom, it is an earnest of the speedy triumph over the whole kingdom. Jerusalem's blessedness comes first, under the deliverance of Him who goes forth "conquering and to conquer," and then that of Judah and Israel.

RESTORATION AND ESTABLISHMENT OF THE WHOLE NATION are distinctly promised. "I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first." We have here a complete restoration of Israel as well as of Judah, and we have its fulness and permanence in their firm and enduring establishment. It is clear, in the face of the whole world, that Israel, in captivity when this prophecy was delivered, has never since been restored and built as at the first. It seems as if the Holy Spirit were careful, by the explicitness and fulness of the promises, to guard against any doubts respecting the future restoration.

The restoration of Judah and Benjamin from Babylon was no fulfilment of the many predictions which relate to this completed restoration of the whole nation from all lands. Of Israel but a few companions came back ; and even of Judah but a remnant was restored. The predictions like that of our text are numerous. (Isaiah xi. 11, 12. Jer. iii. 18 ; xvi. 14, 15 : xxx. 3—10 ; xxxi. 31 ; Ezek. xxxvii.) All those perversions, by which our minds might be led only to regard the partial restoration from Babylon, or only a conversion of the remnant according to the election of grace, are guarded against by a repetition of statement almost to tautology, in order to preserve us from unbelief. Thus (Ezek. xx. 40.) "In mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them, in the land serve me." So Amos. ix. 15, "They shall no more be

pulled up out of their land which I have given them, saith the Lord thy God," This is farther strengthened by the prediction of Malachi, the last of the prophets, and who lived and prophecied after the restoration of Judah. "All nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of hosts." Mal. iii. 12. And all this is confirmed by the answer of our Lord to the last question of his disciples, "the Father hath reserved the times and seasons of the restoration of the kingdom to Israel in his own power." Acts i. 8.

"I will build them as at the first." Never have Israel and Judah thus been built together since Israel was carried captive into Babylon. Where have been the miraculous dealings since then, which have corresponded with the plagues of Egypt, the opening of a channel in the Red Sea, the feeding with manna, the fall of Jericho, the standing still of the sun and of the moon, connected with their first being built into a nation?—where the united glories of the whole land as in the reign of Solomon? Surely if any future event is plainly revealed, the literal restoration of the Jewish nation to their own land is clearly revealed. If the word of God be the warrant of all faith and hope in what is to come, then have we full warrant to expect this. For my part, my brethren, I confess before you, I believe with simplicity what God has, as it seems to me, plainly spoken on this matter, and I look forward to it as an event yet to come with perfect and entire assurance. I exhort you also as Jehoshaphat exhorted the Jews of old, "Believe in the Lord your God, so shall ye be established. Believe his prophets, so shall ye prosper." 2 Chron. xx. 20.

PARDON AND HOLINESS to the whole nation are farther blessings here promised. "And I will cleanse them from all their iniquity whereby they have sinned against me, and I will pardon all their iniquities whereby they have sinned and whereby they have transgressed against me."

This is the source, and this is the crown of all the other blessings. This meets the deepest and the most urgent of all a sinner's wants. This takes all the promises out of

the form of a conditional covenant, dependant on man's faithfulness, and places them upon the immoveable basis of God's grace and truth.

We have here the two chief wants, the two great and most irremediable wants of men and of nations, their guilt and their pollution through sin, effectually provided for by the God of all grace. This is one of many similar assurances of his love to Israel. How strong for instance are the divine expressions of grace to them. "In those days, and in that time saith the Lord, the iniquity of Israel shall be sought for, and there shall be none, and the sins of Judah, and they shall not be found." Isaiah l. 20. And again, "Thou wilt cast all their sins into the depths of the sea." Micah vii. 19. It is indeed true that the Jews in rejecting Christ and opposing the preaching of the gospel to the Gentiles, have most awfully sinned against God. But here is the divine assurance of forgiveness. The repetition of promises should be noticed. The full chorus of all those triumphant songs of prophecy, poured forth in the richest strains of melody by the glowing inspiration given to Isaiah, first breaks forth upon our ears in its heart-gladdening repetitions thus, "Comfort ye, comfort ye my people, saith your God, speak ye comfortably unto Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins." So in our text there is a repetition, an accumulation of expressions, and a fulness of statement, as if the Lord would dispel every doubt and leave no room for mistake. The *all* is twice repeated ; the *against me* twice repeated ; the expressions shewing their sinfulness are five times repeated ; and all are covered and removed with pardon and cleansing—thus every desponding feeling is met and full warrant given, notwithstanding all their aggravated and lengthened sins, for returning to God in entire confidence. Oh what a father's yearning heart of love God has to his people, that above two thousand years since he should lay up this treasure of comfort for them!

But when will these things take place? The spiritual benefits of the promise are obtained by the believer in Jesus already. "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins, and by him all that believe are justified from all things from which ye could not be justified by the law of Moses." It is for you and for me, and for all who will now come to Christ. We lose no spiritual blessing of the Old Testament by believing the literal application to Israel. Come then now to Jesus, and we too shall find rest for our souls.

If you yet farther ask, when shall these things be realized in the literal Israel, through their also saying, "Blessed is he that cometh in the name of the Lord," I reply, a certainty as to the time is not, I apprehend, to be attained. Our Lord, before his ascension, thus met this most interesting question, "It is not for you to know the times or the seasons, which the Father hath put in his own power." He had, however, afterwards, as we see in the Revelation, the sealed book given to him to unloose the seals. And we may have, I doubt not, such an approach to just anticipation, as may very greatly strengthen faith and guard us against the infidelity of the world, saying, "Where is the promise of his coming?" and the procrastinating and deferring spirit of the formal church, saying, "My Lord delayeth his coming." This I believe to be the very object and design of those numerous prophecies which have been called chronological from the dates intermingled with them, and which we are assured, "at the time of the end shall no longer be sealed up, but the wise shall understand."

I would guard however, here, both you and myself most expressly against positively fixing dates, the exact knowledge of which God has purposely left in obscurity, lest we should rest in a mechanical fixing of dates, and be ensnared by a spirit of fatalism, and not attain that spirit of dependance, watchfulness, and preparation of heart with which our safety and spiritual prosperity are so much connected. Yet while I do this, I am convinced, and I

wish to spread the conviction, that prophetical dates are given for the use of the Church of Christ, and are to be unsealed in the latter days ; and I add, that as far as I can judge by those dates which are given to us in the Scriptures, to shew the length of Israel's captivity, the time of their scattering to me appears to be just closing. I venture to proceed yet farther, and suggest for reflection and consideration some of these dates. Believing it to be calculated to strengthen your faith and awaken your attention to the remarkable signs of the times in which we are living, I will suggest three dates which *seem* to have a termination in 1843 ; for our ignorance and the obscurity of chronology itself ought to teach us to speak with hesitation and real diffidence.

The whole period of Israel's affliction is called in the Scriptures, the Times of the Gentiles, and more explicitly seven times, or 2520 years. (Lev. xxvi. 18, 21, 24, 28. Dan. iv. 25. Luke xxi. 24.) If we reckon from the completion of ISRAEL'S captivity by Esarhaddon, 677 before Christ, this period will expire in 1843. Another period of 2300 days or years, is mentioned (Dan. viii. 14.) as commencing from the restoration of the sacrifice, continued in the desolation, and closing with the cleansed sanctuary. If this date be reckoned from Ezra's decree, 457 years before Christ, it terminates in 1843. A third date I will add. The half of the times of the Gentiles is 1260 years, a date frequently brought before us in Daniel and the book of Revelation, as descriptive of the duration of Antichrist. The East has always been the scene of what is more visible here, and less spiritual and mystical in God's revelation. And the Mahommedan Antichrist has fixed the æra himself, when his own rise is to be dated, by the Hegira in the 622nd year of our Lord. As the Turks and Arabs calculate not by solar, but by lunar years, the present is the universally-proclaimed 1257th year of Mahomedanism, and its 1260 years expires also in 1843.* At the close of

* The commencement of the seven times or 2520 years, reckoned by lunar years, may be taken in the year 599 before Christ, as Nebuchadnezzar then first

this 1260 years Daniel explicitly shews that the Antichrist who "wears out the saints of the Most High," (Dan. vii. 25,) and the wilful King who "exalts himself above every God," (Dan xi. 36,) shall have accomplished his time "to scatter the power of the holy people." Dan. xii. 7.

If these dates be correctly calculated, the predictions connected with them would shew us that whatever previous turbulences may arise, the first steps towards the restoration of the Jews may commence, probably under the resumed dominion or protection of the leading powers of the Western Roman Empire over Palestine, within a few years from this time. That restoration also leads on, at a comparatively brief interval, to those momentous events which characterize the last days of the Gentile apostacy, and the return of our Lord Jesus Christ to our world.

But I would farther endeavour still to guard what I have said. I give these expositions and dates, not as divinely-revealed truths, but as suggestions of the signs of the times, that are calculated to excite and increase our earnest attention, and to quicken our watchfulness. Ever let us carefully distinguish between the events and the times when they shall take place. The events are certain ; there is a decreed hiddenness about the exact time. Our Lord's first coming was certain ; but the time was so mysteriously revealed, that only the pious were in a state of expectancy, "waiting for the consolation of Israel." Our Lord's second coming is certain ; but no man knows the day or the hour, "yet to them that look for him he will appear the second time without sin unto salvation." I and those who think with me on this subject, may be quite mistaken in any suggestions about the dates ; but, should it be so, let not our faith be in the least shaken, as to the events themselves, which shall assuredly take place.

besieged Jernsalem and took JUDAH captive to Babylon, and as Ezekiel dates his reckoning of the captivity from this period. (Ezek. i. 2.) Thus there are 1260 years from the Captivity of Judah to the Hegira, and 1260 years from the Hegira to 1843.

We must now hasten to consider the last part of our subject.

III. THE GLORIOUS RESULTS WHICH WILL FOLLOW.

These may be viewed in two respects—the glory which thereby redounds to God, and the effects on the world at large.

1. THE GLORY WHICH REDOUNDS TO GOD. "And it shall be to me a name of joy, a praise and an honour before all nations of the earth, which shall hear all the good that I do unto them."

THE PUBLIC NATURE OF THE FINAL RESTORATION of Israel is here made clear. It shall be before all the nations of the earth. It will not be confined to one kingdom, or interest only one nation. This publicity is often spoken of; "All the inhabitants of the world and dwellers on the earth see ye, when he lifteth up an ensign on the mountains, and when he bloweth a trumpet, hear ye. . . . In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled." (Isaiah xviii. 3, 7.) It is a sign and token to all nations of the near approach of our Lord Jesus Christ and the full triumph of his kingdom. Great as was their deliverance from Egypt, it affected but one part of the earth. Every nation will be affected by their future restoration. Every nation will have a sensible and manifest witness and proof of Jehovah's faithfulness and loving-kindness to Israel. Very decided is the testimony which Micah bears to this, (vii. 15—17.) "According to the days of thy coming out of Egypt will I shew unto him marvellous things. The nations shall see and be confounded at all their might; they shall lay their hand upon their mouth, their ears shall be deaf, they shall lick the dust like a serpent, they shall move out of their holes like worms of the earth, they shall be afraid because of the Lord our God, and shall fear because of thee."

THE JOY OF THE LORD IN ISRAEL'S REDEMPTION is stated. "It shall be to me a name of joy. God delighteth

in mercy." His joy is in receiving and saving returning sinners. It is his pleasure to accomplish all his purposes of grace. Oh that this love of God were more shed abroad in all our hearts by the Holy Ghost! You see something of it in the Father's receiving and joyfully embracing the Prodigal Son. You see it in the conversion of St. Paul, and his becoming a chosen vessel. But the richest exhibition of it is yet to come, when the posterity of those who murdered his only-begotten Son are to be received again. What a view Zephaniah presents of this. (iii. 17.) "The Lord thy God in the midst of thee (Jerusalem) is mighty; he will save; he will rejoice over thee with joy; he will rest in his love; he will rejoice over thee with singing." Surely this overflowing goodness to returning sinners should draw and win our hearts also. In restored Jerusalem, being a name of joy, we have the very heart of God opened to us.

God also accounts it A PRAISE AND HONOUR TO HIM. In their restoration all his glorious attributes and perfections will be illustrated and displayed. Recovered Israel will, in the sight of all nations, be such a full manifestation of the truth of God's covenant love, of the riches of his abounding mercy, of the deep wisdom of all his Providence, of the righteousness of all his dealings even with his elect people, and of the comprehensive and widening reaches of all his goodness, as will, through eternity, bring glory to his great name. It will be such an unveiling of the riches both of the wisdom and knowledge of God, and his completed righteousness, that in the strong language of Jeremiah, the very name wherewith Jerusalem "shall be called, shall be the Lord our righteousness."

We see how in this prophecy God has himself anticipated these results. Two thousand five hundred years since he looked forward to them as a cause of divine joy. "It shall be," he says, "to me a joy." That which gives joy to a child will not give joy to a man; that which gives joy to a man will not give joy to an angel. O how great and good must that be which gives joy to God! After ages have passed in

preparation, he reveals himself as looking forward through ages to come, with personal joy in the accomplishment of these his own extended purposes of love. If any despise this subject, O let them learn how far they are from the true greatness of his Divine Mind ! In the redounding of such joy and glory to God, we may learn how holy and how spiritual, how practical and how profitable this subject really is. Gentile unbelief of the Jewish Restoration is not a matter of indifference, but pregnant with many spiritual evils. It fills us with high-minded thoughts of ourselves ; it clouds from us the glory of God in all his dealings with the children of men. It leads us to hard thoughts of our Jewish brethren, and is opposed to God's own thoughts of love to them. Thus we become unfitted to be full witnesses of the name and character, of the grace and righteousness of God both to Jew and Gentile.

On the other hand, faith in God's promises to his people Israel will increase all our sympathies with his present thoughts of love to them ; will stir us up to earnest intercession for them according with the very mind and the direct command of Christ himself, (Isa. lxii. 1—8.) and will qualify us to be faithful witnesses to all nations of the righteousness and goodness of God.

I entreat you then, my brethren, to stand firm in the faith, that all God's promises will be exactly accomplished. If our Saviour himself in his last sufferings, when he could have called legions of angels to his aid, forbore to do so on the ground, "how then shall the Scriptures be fulfilled that thus it must be,"—learn in this distinctly that nothing can hinder the exact literal and full accomplishment of God's word.

2. THE EFFECTS ON THE WORLD AT LARGE are lastly brought before us. "All the nations of the earth shall hear all the goodness that I do unto them, and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it."

The way in which the restoration of the Jews will affect all nations is becoming increasingly evident from facts that

are arising before our eyes, and from the dispersion of the Jews among all nations. Where have they not been scattered, and into what part of the earth have they not been meted out. They are spread over the East. They pervade each kingdom of the Western Roman empire. Russia, and Poland, and Prussia, have millions of Jews. The last Russian census gives 1,080,224 Jews in Russia, apart from Poland. Africa and America are not without them. How can they be gathered from the Niger to the Volga; from remotest China in the East, to Portugal in the West, and from each accessible country of North and South America, without moving every land, and making known through the earth the wonderful works of God. Various mighty effects of divine interposition, removing all that is hostile to Christ, and establishing his own holy and happy kingdom, seem to be wrought in successive steps on the Gentile kingdoms during the progress of this wonderful work of grace.

Returning mercies to Israel, are in the Scriptures, after their temporary peaceable possessions of their own land, in a partial restoration, followed by the opposition of the last form of Antichrist, who wages war against them when restored, and so brings down upon himself and his adherents, God's terrible judgments yet to come upon an ungodly world. FEAR AND TERROR then, under God's judgments, are the first effect of the full victory and triumph of Israel. It is first *they shall fear.*

This is followed by TREMBLING AND REVERENCE for the majesty and mighty works of God. As the overthrow of Haman and the exaltation of Mordecai caused the fear of the Jews to fall on every province and city of Persia, so the overthrow of Antichrist will affect all nations. The visible interference of God on Elijah's behalf in his contest with the prophets of Baal, made all the people fall on their faces, and cry out, "The Lord, he is the God, the Lord, he is the God." The nations of the earth shall say, "We will go with you, for we have heard that God is with you." Zech. viii. 23.

With this will be joined, ADORING WONDER AT THE TRIUMPHS of redeeming love. Thus all nations are invited to praise him, "O sing unto the Lord all the earth. O sing unto the Lord a new song, for he hath done marvellous things ; his own right hand and his holy arm, hath gotten him the victory." It is such an illustration of redeeming love as must affect every living being. If the conversion of Saul was "a pattern for them which should hereafter believe," and he became the great Apostle of the Gentiles ; what will the conversion of the whole nation be, but "life from the dead" to the world. God's boundless mercy to the Jews, and through them to all nations, will produce the highest admiration of his goodness, and the profoundest adoration of his perfections. The song of triumph is already given to us : "He hath remembered his mercy and his truth toward the house of Israel ; and all the ends of the earth have seen the salvation of our God. Make a joyful noise unto the Lord, all the earth, make a loud noise, rejoice and sing praise."

These words lastly include THE SUBMISSION OF ALL NATIONS to the sovereign dispensations of God. Murmuring and grudging against Israel, as well as war and contention against each other, will cease and be lost in the overwhelming view of God's glory. All the sheep of every fold brought together, "There shall be one fold and one Shepherd." The Saviour's prayer will be fully accomplished in that day : "The glory which thou gavest me I have given them, that they may be one as we are one ; I in them and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me."

From the largeness of the subject, I can only thus glance at some of these glorious results, and must now briefly apply the whole. I would do this by putting to you two questions.

1. DO YOU DESIRE THE GLORY OF YOUR GOD? This ought to be, this is, the first desire of every Christian. Love to God, supreme love to him, is the sum of that first

table of the law, zeal for which has remarkably distinguished the Jewish nation. Even in rejecting Christ, it was from "a zeal to God, but not according to knowledge." However this may be left out of the wisdom of this world in the days in which we live, it can never be left out of his mind, who is taught of God to pray, Hallowed be Thy name! You may, perhaps, hitherto, have thought little of despising the Jew, but you do not, you cannot, think little of disregarding God's glory. Restored Israel then shall most remarkably glorify God. Our Saviour himself thus addresses this people, "Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." As you desire then the glory of God, consider and weigh well his promises to Israel,—gain an understanding of his purposes of love; believe simply and entirely what he has revealed explicitly and plainly, whatever miracles of grace, and power, and goodness may be required for their accomplishment. As you desire the glory of God, seek the welfare of Zion. Take an interest in the restoration of the Jews, pray much for them, and especially aid all efforts for their spiritual welfare.

My second question is, DO YOU DESIRE THE BEST HAPPINESS OF MEN? This is the grand boast of the present age; a regard for the second table of the law; a zeal for the welfare of the human race at large; and blessed be God for every real manifestation of it: for Bible and Missionary Societies, and all Institutions aiming at the real good of man. But there are many who in much zeal for the fancied good of man, seem ready to leave God out of his own world; eagerly pursuing the plans of their own wisdom for the exaltation of man, and disregarding those of the infinite wisdom, and deeper and fuller love of the God and Father of all. My dear brethren, we cannot have useful knowledge without God, universities for sound learning without Christianity, general temperance without the Gospel, righteous peace without the reign of the Prince of Peace, and Britain's national glory continued

without her Protestant principles. Popery is the Scriptural Antichrist, and the man of sin ; the whore of Babylon, the great enemy of Christ and his Church. To make past sins in supporting Popery, precedents for fresh sanctions of this mystery of iniquity, is to prefer our own honour to God's honour, and to justify, and continue former national acts of apostacy, with aggravated rebellion against our only Lord and King. To give sanction to the corruptions of Popery, and to endeavour to lower the plain testimony of our Articles against those corruptions, is to be unfaithful to the Church to which we belong, and fearfully unfaithful to Christ the Lord of glory. The Jew himself may lose every civil disability, and have power entrusted to him by us over our Christian state, and in doing so we only lose our national Christianity, and the Jew renounces the promised glories of his future inheritance. Men, in their indifference to a national profession of true religion, may easily part with it, and the Infidel with a mockery of kindness, may hail the measure of bestowing our national privileges on the Jews. Yet what is this but rejecting our Lord Jesus Christ himself, and justifying his crucifixion. That very Infidel, when the Jew shall hereafter come forth as the remaining bulwark of divine truth, will, under the last Infidel Antichrist, shew the real character of this assumed kindness, by concentrating all the bitterness of apostate Gentiles against restored Israel. When the Jews were, in times past, the covenant people of God, and his true Church was amongst them, it was a blessed thing to favour them, and give them power in a state. While they remain in rebellion, however, against our Lord Jesus Christ, to give them this power is to rebel ourselves against the Lord Jesus.

How sure are all faithless efforts ultimately to fail and recoil. See here, my brethren, the true foundation which God has laid in Zion for man's best happiness. By the Jew, FAITHFUL TO GOD, he has hitherto communicated ; by the Jew faithful to God, he will yet communicate, the highest blessings to the world. But, OBSERVE WELL, IT IS

NOT BY UNCONVERTED JEWS ; or by giving the trust of power, in our Christian country, to unconverted Jews. This is a marked evidence of national apostacy, and a seeking to rob the Jew of his real inheritance, and make him a partaker of our unbelief. But it is by the Jews converted, repentant, humbled, and restored, that he will bless the human race. It is not by renouncing Christ and his authority ourselves as the true King of nations, but by leading the Jews to look on Him whom they have pierced, and to behold his glory as the King of Israel, that we shall be real blessings to mankind. Four thousand years since the promise was made to Abraham, "In thee shall all the families of the earth be blessed." Would you really bless the earth, then turn your attention to the seed of Abraham, and seek their spiritual welfare ? It is not a formal baptismal regeneration, without faith, hope, and love : and an external apostolical succession, which Antichrist can boast ; but it is their conversion and restoration, that shall be *life from the dead* to the world. The plans which mere human wisdom forms ; or the taking of a limited part, even of the divine plan, which we may over estimate, enter not into the extent and depth of the evil which men think they can thus remedy. Not only a restored Jerusalem, but every thing else that God has ordained and God has predicted to come to pass, will be found to be required in accomplishing "the new heavens and the new earth, wherein dwelleth righteousness." If then you would most effectually promote the best, and highest, and most enduring good of your fellow-men, you must enter into the Apostle's feelings, "My heart's desire and prayer to God for Israel is, that they may be saved." You must rise to something of your Saviour's mind, "For Zion's sake, I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

O that we could bring our beloved country to enter more into the scriptural plan for securing national prosperity ! We bless God for the interest with which this subject is

now every where more and more regarded among our fellow-Christians ; and we have good hope that this may spread through the Church of Christ, returning tenfold spiritual blessings to ourselves, and at length influence our national proceedings, and obtain for us the protection and blessing of the God of Israel, the only true God, the God and Father of our Lord Jesus Christ.

DISCOURSE XII.

SION SHINING WITH THE GLORY OF THE LORD.

[PREACHED AT WATTON, DECEMBER 6, 1840.]

ISAIAH LX. 1, 2.

Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For behold the darkness shall cover the earth, and gross darkness the people ; but the Lord shall arise upon thee, and his glory shall be seen upon thee.

THE whole of the chapter from which my text is taken relates to the future glory of restored Israel. The previous chapter describes a state of abounding sin such as is predicted by our Lord. "Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them ? I tell you that he will avenge them speedily. Nevertheless, when the Son of Man cometh, shall he find faith on the earth ?" Luke xviii. 7, 8.

In the crisis, when truth fails, the Spirit of God lifts up a mighty standard, and the Redeemer returns to Zion. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him, and the Redeemer shall come to Zion." Isaiah lix. 19, 20. This is by St. Paul directly applied to a coming yet future. Rom. xi. 26. "All Israel shall be saved, as it is written. There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."

We have then the inspired assurance of St. Paul himself, that the prophecy belongs to the literal Israel, and has not been wholly fulfilled in the Christian church. The covenant is then renewed and sealed as everlasting : "My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever."

Then follows, in my text, this lively and earnest appeal to Zion, to arise and enter into the possession of her long-delayed and now long returning glory.* "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee," a call the more earnest from the prevailing darkness of the world. "For behold, darkness shall cover the earth, and gross darkness the people." Let us remember that this being a subject on which we can know nothing but by the word of God, it is altogether a matter of faith ; and is beyond the mere calculations of human reason ; but it is the highest exercise of reason to search the Divine word, and to submit itself to the revealed will of God. We have simply as believers to learn what God has said, and then cordially to receive it, however much it be beyond our thoughts, and however little it be in accordance with the present sentiments or the prevailing tastes of the world, or even of the church of God.

May that Divine Spirit, whose guidance into all truth and shewing of things to come, is promised to the people of Christ, be graciously imparted to us in the consideration of this interesting subject ! Let us notice,

* It is on this passage Archbishop Leighton makes this striking remark—"Undoubtedly the people of the Jews shall once more be commanded to arise and shine, and their return shall be the riches of the Gentiles ; and that shall be a more glorious time than ever the Church of God did yet behold. Nor is there any inconvenience, if we think that the high expressions of this prophecy have some spiritual reference to that time, since the great doctor of the Gentiles applies some words of the former chapter to that purpose (Rom. xi. 29). They forget a main part of the Church's glory that pray not daily for the conversion of the Jews." The reader is also referred to a valuable discourse of Dr. McCaul's on this text, in his volume of Sermons recently published.

I. The spiritual darkness of the Gentile world.
II. The glory which dawns upon Zion.
III. Zion's recovered dignity and blessedness.

I. THE SPIRITUAL DARKNESS OF THE GENTILE WORLD.

"For behold darkness shall cover the earth, and gross darkness the people." This judgment of the word of God is widely different from the views of worldly men, and even of many Christians, whom the boastful spirit of the age deceives into a neglect of the plain warnings of the Holy Scriptures.

Let us then observe,

1. THIS DARKNESS IS ATTENDED WITH MUCH NATURAL KNOWLEDGE. It is very plainly described as one evidence of the last days; "Many shall run to and fro, and knowledge shall be increased." Dan. xii. 4. As in the case of Babylon of old, so it is now. "Thou hast trusted in thy wickedness, thou hast said, None seeth me. Thy wisdom and thy knowledge it hath perverted thee, and thou hast said in thine heart, I am, and none else beside me." Isa. xlvii. 10. The scriptural accounts of the last times give us all the marks of unholy wisdom, widely prevailing, "ever learning, and never able to come to the knowledge of the truth." 2 Thess. iii. 7. By the darkness here predicted it is not meant that art and science shall decline, but all will be perverted and abused. The heart being blinded by sin and ungodliness, men will be under that sentence, "Woe to them that call evil good and good evil, that put darkness for light and light for darkness, that put bitter for sweet and sweet for bitter! Woe to them that are wise in their own eyes, and prudent in their own sight." Isa. v. 21, 22. Thus Tyre sinned before, and so England now sins. "Behold, thou art wiser than Daniel: there is no secret that they can hide from thee. With thy wisdom and with thy understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures. By thy great wisdom and by thy traffic hast thou increased thy riches, and thine heart is lifted up, because of thy

riches." Ezek. xxviii. 3—5. Here is all the skill and knowledge, with all the spiritual darkness of worldliness, covering a nation, previous to its ruin. "Every man," as Jeremiah describes, is "brutish by his knowledge." Jer. x. 14.

2. THIS DARKNESS IS CONNECTED WITH GREAT BOASTING OF LIGHT. Men expect great things from their acquisitions and works of iniquity ; and as it is described in the chapter before my text, "we wait for light, but behold obscurity ; for brightness, but we walk in darkness." Thus the apostle Paul describes the darkness ; "This know also that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers." 2 Tim. iii. 1, 2. Even in the church of Christ there is a partaking at the least in the same spirit : the Laodicean spirit of saying, "I am rich and increased with goods, and have need of nothing." Rev. iii. 17. This boasting proud spirit is of itself a real cause of darkness. Invariably is it found that "with the lowly is wisdom ;" while the proud ever walk in darkness. "Professing themselves wise they become fools." O how possible is it to be surrounded with every kind of earthly wisdom and advantage, and to rejoice in it as great gain : and yet as to the true light of man, to be really dark and gloomy. "Behold, all ye that kindle a fire, that compass yourselves about with sparks, that walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow." Isaiah l. 11.

3. THE GRAND SOURCE OF THIS DARKNESS IS UNBELIEF. How carefully has the apostle warned us Gentile Christians on this very head. When saying of the Jews, "The branches were broken off, that I might be grafted in, the apostle tells us, Well, because of unbelief they were broken off, and thou standest by faith ; be not high-minded, but fear. For if God spared not the natural branches, take heed lest he also spare not thee." And then he afterwards leaves the solemn impression that we too shall fall away, "God hath concluded all in unbelief." Rom.

xi. 19—21, 32. Many things have tended to bring on this unbelief in the Gentile churches. The long season of grace continued to us for 1800 years has been abused ; the long suspension of God's miraculous working has made fools say in their hearts, *There is no God :* the growing distractions and divisions in the churches have tended greatly to weaken men's faith in all divine truth : the changes of men's minds, from superstition to infidelity, and from infidelity to superstition, have farther impeded all faith in God's word. The wide intercourse of all parts of the world with other parts has had a similar effect ; Protestants and papists, Mahomedans and Heathens, all intermingle continually with each other in politics, in treaties, in commerce, in travelling, in social intercourse, and mutually sink all religious peculiarities and all mention of God's truth ; and hence lose all sense of its supreme importance ; these things have combined together to bring on a habit of hardened indifference to divine truth. Thus the heart is blinded, and the understanding is darkened, and the thick veil of unbelief is spread over the mind. Spiritual darkness thus "covers the earth, and gross darkness the people."

4. THIS DARKNESS SPREAD OVER THE UNCONVERTED IN EVERY LAND WILL THICKEN TILL OUR SAVIOUR'S RETURN. Discern, indeed, the clear distinction which the scriptures make betweeu the children of light and the children of darkness, the children of the day and the children of the night. Thus the apostle says to God's faithful people, "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of the light and of the day. We are not of the night nor of darkness." As some of the most solemn and delightful seasons of worship may have been in the darkest and dreariest of wintry nights ; and the lights, and the Psalms, and the music, and the instruction, be more prized as contrasted with the outer darkness ; so we are assured it shall then be in the midst of the last black tempest of divine wrath against the mystical Assyrian ; it is said to the people of God, "Ye shall have a song as in the night when

a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, the mighty One of Israel." Isaiah xxx. 29. But the shining of this light aggravates the sin of the wicked. Light resisted leaves men in greater darkness, and under heavier condemnation. The Jews rejecting the light of the gospel brought by Christ and his apostles in such brightness before them, became more and more blinded and hardened, so that their own historian, Josephus, said of them, neither did any city ever suffer such miseries, nor did any age ever bring forth a generation more fruitful in wickedness, than this was, from the beginning of the world.* Thus the Gospel is "a savour of death unto death, as well as of life unto life." And in proportion as the true light shines and men resist it, they become more and more blinded, benighted, and hardened in sin. It is thus that increasing light and piety in the church may produce increasing darkness and wickedness among those who oppose the truth. Increasing dispensations of blessedness to God's people, and enlarged favour to them, do but the more harden the wicked in their wickedness. Just as the special favour shewn to the Israelites in Egypt, all through the plagues sent from God on the Egyptians, and at length the deliverance of God's people from Egypt, and their passage through the Red Sea, still farther hardened Pharaoh and his hosts to their ruin; so the increasing protection and love shewn by God to his people in the last tribulation, and even his translation of them to their glory, will, we have reason to expect, only the more harden the wicked, till there be no remedy. The severest judgments thus become indispensable as the only means left for dispelling their darkness. This is according to the prediction, "I will make my judgment rest for a light of the people." Isaiah li. 4. The darkness which spring from abused grace can only be dispelled by the light of judgments.

O my brethren, how solemn, how awakening should

* Josephus' Works, book 5, chap. 10.

these truths be to our minds! Far indeed, in the present generation, are we from the Christian world's having any reason for glorying in the holy, spiritual, and heavenly-minded character of the church at large. An apostacy has taken place throughout all Christendom, and the dark signs of the last days are every where spread over the visible churches of Christ through the world. Not boasting, but humiliation, not exultation, but weeping over those neglecting Christ, and sighing over all the abominations that are done by those who call themselves Christians, specially becomes us. O may his goodness lead us to repentance. May we rend our hearts, and turn unto "the Lord our God; for he is gracious and merciful, slow to anger and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him." Joel ii. 13, 14.

And God has prepared means for the true enlightening of men's minds; but not after their thoughts and devices; not by their wisdom and contrivance, but in a way disregarded and despised by the wise in this world; for his way is by returning mercies to that nation whom the Gentiles in their pride and high-mindedness have so long trodden under foot and counted a proverb and a bye-word.

We proceed to consider,

II. The glory which dawns upon Zion.

This is twice repeated: "Thy light is come, and the glory of the Lord is risen upon thee." And again, "The Lord shall arise upon thee, and his glory shall be seen in thee." As the Lord delights in mercy, so he repeats again and again consolatry promises. As the mercy has been so long delayed, he renews again and again the assurance of its really finally coming, at the appointed time.

1. The Lord in person is the source of this glory. He will himself appear for his people Israel in their last trouble, when restored to their own land. Their trouble, our Lord's appearance to them in it, and their final deliverance from it, are continually joined together in the scrip-

tures. Jer. xxx. 7—9. Joel ii. 10, 11. Dan. xii. 1. Matt. xxiv. 29, 30. The last words spoken by our Lord to the Jewish multitude at large were, "Behold your house is left unto you desolate ; for I say unto you, Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." Matt. xxiii. 38, 39. The desolation of the house of Judah continues ; the blessing waits for his return. It is their great trouble that makes them at length welcome him back. The last words spoken by our Lord to the high priests of Israel were, "I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power and coming in the clouds of heaven." Matt. xxvi. 64. He will then thus render himself visible to the Jews. Most solemnly did he testify to his disciples, when speaking to them of the end of this dispensation, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken. And then shall appear the sign of the Son of man in heaven ; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. xxiv. 29, 30. This is the time of which he has of old predicted, "Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. And his feet shall stand, in that day, upon the Mount of Olives, which is before Jerusalem," Zech. xiv. 3, 4. Nothing less than a personal visible appearance of our Immanuel, Christ, in his glorified humanity, appears to me to be here plainly predicted. How often is this repeated ! How earnestly St. Peter calls the Jews to repentance in the assurance of this salvation.—"Repent, ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord ; and he shall send Jesus Christ, which before was preached unto you : whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Acts iii. 19—21.

2. THIS LIGHT IN ITS FULNESS IS THE PECULIAR PRIVILEGE OF ZION. Christ is the light of which the prophet speaks; the light which eminently belongs to Zion. So the aged Simeon speaks, "Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation, a light to lighten the Gentiles, and the glory of thy people Israel." Luke ii. 29—32. The Mount of Olives is the appointed scene of our Saviour's return. Ascending from thence, he will return thither: "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Acts i. 11. And the prophet Zechariah, speaking of his return, as we have noticed, when his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, gives us the farther assurance.—"The Lord my God shall come, and all the saints with thee." Zech. xiv. 4, 5. Jerusalem is the appointed place of his manifested glory. As Ezekiel foretels, (xliii. 7.) "Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel no more defile, neither they, nor their kings, by their whoredom." Hence we gather that the very place thus dishonoured by idolatry shall be redeemed and honoured by the residence of our Lord. Israel is his people by a peculiar covenant, and he belongs to Israel in a peculiar relation, "Of whom, as concerning the flesh, Christ came, who is God over all, blessed for ever." Rom. ix. 5. His first mission in the days of his first appearing in our flesh was "to the lost sheep of the house of Israel;" and so in his second appearing, in his coming glory, he will first be "their light and their glory." Others are his, but not with the specialties of the covenant with Israel, "not by thy covenant." Ezek. xvi. 61. So in the words following our text—"The Gentiles shall come to thy light and kings to the brightness of thy rising." There is then to be a peculiar manifestation of the presence and glory of Christ in the midst of the restored Jewish nation. He will dwell

there, in such displays of himself that THE NAME OF THE CITY SHALL BE, THE LORD IS THERE. Ezek. xlviii. 35.

3. THIS LIGHT SHALL BE SURPRISINGLY GLORIOUS. Of the Gospel in its first dawn on the world, it is said, "Even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which was done away was glorious, much more that which remaineth is glorious." But as God's counsel of love unfolds, the glory becomes more and more full. The gospel is now "the light of the Gentiles;" but it is to be hereafter "the glory of his people Israel." This glory will far surpass all previous revelations of God in many important respects.

It will excel all previous dispensations.—

(1.) IN THE FULL DISPLAY OF GOD'S ATTRIBUTES. The glory of the Lord is manifested to us as all his perfections are displayed in Christ Jesus. Thus Moses, when he asked to see the glory of the Lord, had revealed to him the name of the Lord—"the Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty." Exod. xxxiv. 7, 8. Thus Isaiah (vi. 1—4.) saw the glory of the Lord, when favoured with the vision of the Lord sitting "upon a throne high and lifted up, and his train filled the temple," and the seraphims veiling their faces, "one cried unto another, and said, Holy, holy, holy is the Lord of Hosts, the whole earth is full of his glory." Thus will it be when the King of glory returns from heaven and sits upon "the throne of his glory;" the righteousness and mercy, the infinite patience and persevering goodness, the wisdom and truth, the holiness and loving-kindness of God, will be displayed to all creation as they have never been before. "In thy light shall we see light." In the heavenly Jerusalem, which the enraptured John saw descending out of heaven, from God, having the glory of God, "he saw no temple, for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to

shine in it, for the glory of God did lighten it, and the Lamb is the light thereof." This indeed is the glory of the heavenly Jerusalem, but in this glory the nations left upon the earth have a portion, for it is added, "And the nations (of them which are saved*) shall walk in the light of it, and the Kings of the earth do bring their glory and honour into it." Here then is one surpassing excellence of this glory, that God shall be seen to an extent that the apostle describes as the "tabernacle of God being with men, and he will dwell with them, and they shall be his people."

(2.) This will excel all previous dispensations IN THE MANIFESTED PRESENCE OF CHRIST. When on earth, the three favoured disciples on the mount of transfiguration "beheld the glory of Christ as of the only-begotten of the Father, full of grace and truth." All his disciples now do by faith truly behold his spiritual beauty, loveliness and glory. But this glory will then not be a concealed glory, veiled and hidden from men, but it will be visible to all creation. "Behold, he cometh with clouds, and every eye shall see him." Rev. i. 7. The dwelling of Christ in Jerusalem, and sitting on the throne of David, infinitely surpassing both in visible and spiritual glory any thing that the world has ever yet seen or imagined, is not merely an enlarged communication of the Holy Spirit, though this also accompanies it: but it is a personal appearance, in visible *form*, as when he appeared on the mount. The transfiguration was a sure pledge, earnest and foretaste of "the power and coming of our Lord Jesus Christ," as St. Peter assures us. (2 Peter i. 16—18.) It is the seed of the woman, that is to bruise the head of the serpent, (Gen. iii. 15.) "possess the gate of his enemies," and bless "all the nations of the earth." Gen. xxii. 17, 18. It is the virgin's Son that has given "to him the

* The best manuscripts, see Griesbach and Mattheus, omit the words which are rendered in our version *of them that are saved*, which seem to have been introduced from the Scholia of Andreas. The more accurate reading seems to be περιπατησουσι τα εθνη δια του φωτος αυτης—*the nations shall walk by the light of it.*

throne of David," and is to "reign over the house of Jacob for ever." His birth was literal, his humiliation was literal, his death was literal, and his coming back and his reign must be literal and visible. Mary might more justly have spiritualized her conception and his birth, than we can justly spiritualize his return, his kingdom and his manifested glory.

I agree, on these grounds, with my beloved brother, Mr. McNeile, that "the appearance of the Lord therefore, Jesus, the King of the Jews, when he shall return to this earth, and execute judgment and justice in the earth, will not be any mysterious Shechinah or obscure Cherubim, as in typical days of old, but plainly a man, with risen flesh and bones, in figure as a man, and beaming with the glory of God." As on the mount it was really our Lord Jesus Christ in his human nature, though "he was transfigured before them, and the fashion of his countenance was altered, and his face did shine as the sun, and his raiment became shining and glistering, exceeding white as snow, or as the light; so will he appear on earth at Jerusalem, the city of the great King. Matt. xvii. Mark ix. Luke ix. That this is a representation of his glory at his return we have a distinct notice by each evangelist, (Matt. xvii. 27, 28. Mark viii. 31; ix. 1. Luke ix. 26, 27.) as well as by the apostle Peter. 2 Peter ii. 16—18. O happy believers who are interested in that prayer of the Lord's, "I will that they whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me. John xvii. 24. O transporting prospect! that "when Christ who is our life shall appear, then shall we also appear with him in glory." O may you be there too, "my joy and crown of rejoicing in the presence of our Lord Jesus Christ, at his coming." 1 Thess. ii. 19.

(3.) This will excel all previous dispensations IN THE LARGE OUTPOURING OF THE HOLY SPIRIT. Here is the true power and strength for all creature-holiness and blessedness. Never can we imagine human beings living on

this earth in holy feelings and heavenly affections, but as the Holy Ghost is given to them. Bright as is described to be the glory of Christ on the mount of transfiguration, when "his face did shine as the sun and his raiment was white as the light," this is but the outward expression of that internal spiritual light and knowledge, holiness and gladness which the Lord Jesus communicates to all around, enabling them to exult with Simeon, "Mine eyes have seen thy salvation," but with no feeling like Simeon's of departing, or leaving; but with another Simeon's feeling, "Lord, it is good to be here;" and with the additional assurance that we shall enjoy it for ever. The scriptures lead us to this important truth that the gift of the Spirit is ever connected with and in proportion to the revelation of the Saviour's glory. The fullest revelation of that glory in his heavenly reign, is connected with the fullest outpouring of the Spirit. Thus when the prophet had foretold, "the people shall dwell in Zion at Jerusalem; thou shalt weep no more," he tells us, "there shall be upon every high mountain and upon every high hill, rivers and streams of water, in the day of the great slaughter, when the towers fall. Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people and healeth the stroke of their wound." Isa. xxx. 19, 25, 26. In the glowing prediction of the reign of Christ, in the 32nd chapter of Isaiah, after describing the preceding desolation removed by the reign of the righteous King, then the prophet shews how that change is connected also with the large gift of the Spirit. The desolation is to continue "until the Spirit be pourod upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest; then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field." So, in the words preceding the very call of our text to *arise and shine,* is the promise—"My spirit is upon thee." Isaiah lix. 21. Similar promises are numerous. Psalm

lxxii. 6. Hosea vi. 2, 3. Isaiah xxxv. 4—7. Ezek. xxxiv. 23, 24, 26 ; xxxvii. 9—25 ; xxxix. 29. Zech. xii. 8—10 ; xiv. 3, 4, 8, 9. Joel ii. 28 ; iii. 17. Showers of blessing, and floods on the dry ground are the large figures used. Isaiah xliv. 3. The pledge of their constantly beholding the face of the Lord is connected with this promise, "Neither will I hide my face any more from them, for I have poured out my Spirit upon the house of Israel, saith the Lord God." Ezek. xxxix. 29. We may then be fully assured that the personal reign of our Lord Jesus Christ on earth, will especially honour, illustrate and magnify the work of the Spirit, producing in Judea and among all flesh, lovely fruits of righteousness, similar to what the world saw on the day of Pentecost, but diffused and spread through the habitable globe.

(4.) THIS WILL EXCEL ALL PREVIOUS DISPENSATIONS IN THE FULNESS OF THE IMPARTED BLESSINGS. Thus the most opposite graces will shine in the same people. When the Jews are restored to the land of Israel, it is said, "Then shall ye remember your ways and all your doings, wherein ye have been defiled, and ye shall loathe yourselves in your own sight for all your evils that ye have committed." Ezek. xx. 43. How striking the self-abasement, contrition and humility ! And yet how wonderful the holiness ! all sanctified as "priests unto the Lord." Isa. lxi. 6. "Ye shall be unto me a kingdom of priests and an holy nation." Exod. xix. 6. "In that day there shall be upon the bells of the horses, Holiness unto the Lord ! and the pots in the Lord's house shall be like the bowls before the altar ; yea, every pot in Jerusalem and in Judea shall be holiness unto the Lord of Hosts." Zech. xiv. 20, 21. The same graces of knowledge, zeal, love, patience, humility, devotedness, warm and tender interest in all others, whether Jew or Gentile, which so beautified the apostle Paul, who was a pattern to them that came after, will probably be largely given to this favoured people ; the devotion of John, the warmth of Peter, the glow of Isaiah, the tenderness of Jeremiah, and the faith of

Abraham, are but first-fruits of the harvest of Jewish believers, and the glory which will redound in the fruits of righteousness which are by Jesus Christ, in restored Israel. O what blessings will flow from the perfect combination of zeal and patience, righteousness and grace, firmness and mercy, fervour and tenderness, over-flowing bounty, compassion, sympathy, goodness and liberal love, joined to holiness and devotedness, wisdom and judgment in one universally righteous nation. The fulness of imparted blessings in restored Israel has yet to be exhibited to the world.

III. ZION'S RECOVERED DIGNITY AND BLESSEDNESS.

The dignity of Zion recovered is marked in the direction, *Arise;* and her blessedness, in that to *shine.*

1. THE RECOVERED DIGNITY OF ZION. The special direction is to arise.

Zion is supposed to be sitting in the dust, degraded and oppressed. Babylon says, "I sit as a queen and am no widow, and shall see no sorrow;" (Rev. xviii. 7.) and therefore God's message to Babylon is, "Come down and sit in the dust, O virgin daughter of Babylon; sit on the ground, there is no throne, O daughter of the Chaldeans." Isaiah xlvii. 1, 2. The very opposite is the situation of Zion. She now sits in the dust, and then to her it is said, as in ch. lii. 42,—"Awake, awake, put on thy strength, O Zion; put on thy beautiful garment, O Jerusalem, the holy city; for henceforth there shall no more come unto thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem, loose thyself from the bands of thy neck, O captive daughter of Zion."

The direction to arise supposes the long and dark night which has passed over Zion, so that the people are ready to give up hope of the returning sun. The prophet sees the first beams of day, stands as it were in the very age we are living, with all the cheering symptoms of the approaching morning, and calls on Zion to arise from her

darkness, and gloom, and misery, and take that standing of dignity and blessedness which the Lord has designed for her.

The peculiar dignity of Zion is composed of many parts and elements.

National antiquity. What nation can shew so clear, so marked, and unequivocal a descent for 4000 years, from so illustrious an ancestor as Abraham, the father of the faithful? How short and limited is any other ancestry of princedom and nobility compared with theirs! What nation has such illustrious names as the Jewish has? The glorious company of the apostles, and the goodly fellowship of the prophets are theirs: Patriarchs and righteous kings are theirs; God himself has taken as his name and memorial unto all generations that he is "the God of Abraham, the God of Isaac, and the God of Jacob." And to complete their national glory, not only are the fathers theirs, but of them, "as concerning the flesh, Christ came, who is over all, God blessed for ever." Rom. ix. 4.

Long and dear-bought experience is theirs. We venerate those who have gone through peculiar sufferings, issuing in their fuller glory. Thus Joseph's sufferings prepared the way for his glory. Thus Job was exalted to double honour. Thus Paul was shewn how great things he was to suffer for the name of Christ. And so it is promised that it shall be with Jerusalem. "For your shame ye shall have double, and for confusion they shall rejoice in their portion; therefore in their land they shall possess the double; everlasting joy shall be unto them." Isa. lxi. 7. Now what nation on the face of the earth can compare with the suffering of Israel: "Behold and see, (she appeals to all,) if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger." Lam. i. 12. Under the seventy years' captivity in Babylon by dear-bought experience she has learnt for above 2000 years to keep clear of idolatry, and shames the Roman Catholic and the Eastern churches. Under the 1800 years captivity of the Romans,

she will learn to prize Christ and to glory in him for ever.

HOLY LAWS AND ORDINANCES ARE THEIRS. When the law was given from Mount Sinai, Moses would appeal to them, "What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for! What nation is there so great; that hath statutes and judgments so righteous, as all this law which I set before you this day." Deut. iv. 7, 8. And if it were so under the first covenant, which through the weakness of the flesh was defective and found fault with, (Heb. viii. 7, 8.) what will it be under the second covenant, so rich in grace and goodness, and so full of blessing? "For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their minds, and write them in their hearts, and I will be to them a God, and they shall be to me a people." Heb. vii. 10. In a far higher and fuller sense than has yet been accomplished we may be sure "it shall come to pass in the last days," that perfect laws and ordinances, under the direct sovereignty of Christ, will be made, "and out of Sion shall go forth the law, and the word of the law from Jerusalem." Isa. ii. 2, 3. In the last chapters of Ezekiel these ordinances are distinctly referred to. Much has been done in our own country for instance, by the united wisdom and experience of our legislature, to establish just liberty and righteousness amongst us; but if we look at the divine fulness of judgment and truth in the King of Sion, and the infinite depth of the riches of his wisdom and knowledge, we may be sure that something far beyond all the wisdom of earthly legislatures, and infinitely more adapted to glorify God and benefit man, will distinguish the heavenly laws that go forth from Sion.

ASSURED QUIET AND SAFETY IS THEIRS. How glowing are the promises, "They shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under

his vine and under his fig-tree, and none shall make them afraid : for the mouth of the Lord of Hosts hath spoken it." Micah iv. 3, 4. "The wolf also shall dwell with the Lamb, and the leopard shall lie down with the kid : and the calf and the young lion and the fatling together ; and a little child shall lead them. And the cow and the bear shall feed : their young ones shall lie down together ; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrices' den. They shall not hurt nor destroy in all my holy mountain." Isa. xi. 6—9. "In his days shall the righteous flourish ; and abundance of peace as long as the moon endureth." Psa. lxxii. 7. "Look upon Zion, the city of our solemnities ; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down." Isa. xxxiii. 20. "Behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream." Isa. lxvi. 12. Such are a few of the plain promises of assured quiet and safety. The rich reserve is all to come to Israel. They need no exposition. Their glory is plain. Their future fulfilment is manifest.

Peculiar tokens of God's eternal favour are theirs. The whole of this 60th chapter is filled with such tokens. "They shall call her the city of the Lord ; the Zion of the Holy One of Israel, v. 14. "Thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day ; neither for brightness shall the moon give light unto thee ; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down ; neither shall thy moon withdraw itself ; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." Isa. lx. 18—20. No other city but Jerusalem is "the city of the great King." Matt. v. 35. No other bears this name, "The Lord is there." No other has such peculiar promises of his favour. It is only, remember too, as its concluding glory, revealed in the scripture, "the camp of the

saints and the beloved city" that remain faithful after the millennium, when Satan is loosed once more, and goes out once again to deceive the nations in the last apostacy. Rev. xx. 8.

Finally consider the blessed light she dispenses. It is not only arise, but "shine, for thy light is come;" and it is added, "the Gentiles shall come to thy light, and kings to the brightness of thy rising."

The original promise to Abraham was, I will bless thee, "and make thy name great, and thou shalt be a blessing." This promise will, in this day of Zion's glory, be fully realized and received. Their national dignity will no more be abused for pride and self-righteousness. Zeph. iii. 11. "In that day shalt thou not be ashamed for all thy doing wherein thou hast transgressed against me; for then I will take out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain." Their peculiar favour and exaltation will all be employed for grateful praise and the spreading of Jehovah's glory. Isa. xii. "In that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things; this is known in all the earth. Cry out and shout, thou inhabitant of Zion; for great is the holy one of Israel in the midst of thee."

If in the casting away of Zion, so much was done by her sons for the diffusion of the gospel through the world, what will be accomplished when all Zion's children are righteous?—when they "inherit the land for ever, the branch of Jehovah's planting, the work of his hands." Their recovery shall indeed be "as life from the dead—the righteousness thereof shall every where go forth as brightness, and the salvation thereof as a lamp that burneth. All kings shall fall down before the King of kings, who reigns in Zion, and all nations shall serve him."

The subject is as practical as it is cheering and comforting. It is as holy, edifying, and useful as it is glowing

and glorious: it is as strengthening to faith, as quickening to zeal, as deadening to worldliness, as it is helpful to spirituality. All the various practical lessons and uses of these scriptural doctrines are too numerous to be unfolded.* But we will notice a few that directly flow from the subject.

1. THE PRESENCE OF CHRIST IS THE SOURCE OF ALL THE LIGHT AND GLORY. It is when the light of Jerusalem is come, when the Redeemer returns to Sion, that she is enlightened and shines. All the change from her degraded and afflicted, distressed and humbled situation, is occasioned by the return of Christ to her. Where Christ is, there is light, and love, and glory, and heaven. Just as the sun drives away darkness, and mists, and coldness, and calls forth plants and flowers, and its full shining brings the summer with all its beauty, and fruitfulness, and joyful melodies; so let Christ come to any land, any church, any heart, and he gives to that heart, that church, and that land, blessedness, and fruitfulness, and glory. Without Christ we can do nothing. If we abide in him we bear much fruit. The bulwark and glory of England is, that Christ is honoured in our constitution and in our church. The degradation of Israel is, that Christ has been rejected, and has withdrawn from him. O learn from the past history of Israel, to prize Christ more! O learn from its future glory, to glory now only in Christ Jesus! God forbid that we should glory in any thing but Christ. For the day of Christ is hastening on: "And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and the Lord alone shall be exalted in that day." Isaiah ii. 17.

2. IF THE EARTHLY JERUSALEM IS IN THE AGES TO COME TO BE THUS GLORIOUS, WHAT WILL BE THE SURPASSING GLORIES OF THE HEAVENLY JERUSALEM. The scriptures clearly reveal two Jerusalems; one earthly, the other heavenly. THE EARTHLY JERUSALEM is now trodden under foot of the Gentiles. Luke xxi. 24. It is in

* See chapter xix. of the "Practical Guide to the Prophecies," 6th edition.

bondage with her children. Gal. iii. 25. But this earthly Jerusalem is only so trodden down "till the times of the Gentiles be fulfilled." In the times and seasons which the Father hath put in his own power, the kingdom will be restored again to Israel (Acts i. 6, 7); and under the new covenant, "the city shall be built to the Lord." Jer. xxxi. 31—40. THE HEAVENLY JERUSALEM, on the other hand, "which is above, is free, which is the mother of us all." This is the glorious inheritance of the saints, the first-fruits unto God and the Lamb. It is the scripture term for the description of the fullest blessedness of the glorified church. "Ye are come to the Mount Zion, the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant." The minute description of the restored earthly Jerusalem we have in the latter chapters of Ezekiel; and the rich descriptions of the glories of the heavenly Jerusalem we have in the 21st chapter of Revelation; and these descriptions have many corresponding agreements and differences which shew that the one is but the type of the other, and designed to shadow forth its superior glory. The earthly has a fixed place on earth in the land of Judea; the heavenly descends from heaven. The earthly is the residence of men in the flesh; the heavenly is the perfected communion of the saints in glory. In the earthly, present human circumstances and relations still subsist. "There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for every age. And the streets of the city shall be full of boys and girls playing in the streets thereof." Zech. viii. 4, 5. Isaiah lxvi. 20. In the heavenly, among the glorified saints, "in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." Matt. xxii. 30. "The earthly is the joy of the whole earth." Psalm xlviii. 2; and Jacob is called to "walk in the light

of the Lord." Isa. ii. 5. But the heavenly reigns over the whole earth (Dan. iv. 26 ; vii. 18, 27. Luke xxii. 29, 30.) ; "and the nations of them that are saved walk in the light of it." Rev. xxii. 24. The earthly has its gates open continually : "they shall not be shut day nor night." Isaiah lx. 11. Of the heavenly it is said, "The gates of it shall not be shut at all by day, for there shall be no night there." The earthly is built of earthly materials ; the heavenly is of unearthly materials, of pure gold like glass. The earthly is of human size and admeasurement ; the heavenly is of breadth, and length, and height all equal, shewing that our bondage relation to earth and space has all ceased. It far surpasses all cities of this world. Glorious as is the earthly Jerusalem, the heavenly infinitely exceeds it : as the perfect blessedness of the saints in their state of glory will infinitely surpass the most prosperous condition of men living in the flesh. The Saviour will indeed manifest his presence on earth, for it is his wonderful and peculiar attribute to be able to describe himself as in heaven and on earth at the same time. "No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven." John iii. 13. He has his temple therefore in the earthly Jerusalem, and it will be enlightened with his glory. Ezekiel xliii. But the heavenly Jerusalem possesses a far fuller blaze of his glory. St. John (xxi. 22, 23,) says, "I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof." In the Old Testament we have the full descriptions of the earthly Jerusalem ; and in the book of Revelation those descriptions are used as the basis, the type and figure of the heavenly, with such additions as shew its superior glory. Nor can the description in the 21st chapter of Revelation be taken merely in the literal sense. The apostle says he was "carried away in the spirit," and there is an evident incongruity in the literal sense of the symbols. A city

and a bride as being truly one, taken literally, is unmeaning; figuratively it alludes to the whole body of the church, animated with one soul. A city 1500 miles long, broad, and high, is quite opposed to our present ideas of material laws or possibilities; yet, figuratively resembling the holy of holies of old, which was four-square, it may teach us that in our spiritual bodies we shall not be so limited by the laws of matter and space as we now are. Spirits are not confined to localities, and can have a perfected union and communion far beyond our present conceptions.

Learn THE DEPTH OF THE RICHES BOTH OF THE WISDOM AND KNOWLEDGE OF GOD. This is the great lesson which the apostle teaches as the issue of the dealings of God with Jews and Gentiles. Dark as in ages past his dispensations may have seemed to man, there is a largeness and comprehensiveness, and an equity and a loving-kindness, beyond—far beyond our thoughts. There is a fulness of wisdom, goodness, and glory in them, designed to bring on, in the result, higher and fuller, and still higher and fuller degrees of blessedness, in a growing progress, through eternity, to the praise of the glory of his grace. This blessedness also is not a selfish and individual happiness merely, but it is an enlarged, a corporate and universal blessedness of sanctified men on earth, with angels and glorified saints in heaven, and uniting all creation; it being "the good pleasure which God hath purposed in himself, that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." Eph. i. 11. All things being by the Son, our Lord Jesus Christ, brought into subjection to him, that at length "God may be all in all,—then his servants shall serve him, and they shall see his face, and his name shall be in their foreheads; and there shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever."

In conclusion, let one and all, in this our day of grace, COME TO CHRIST THE TRUE LIGHT OF LIFE. Much as the merely spiritualizing of the Old Testament has led men's minds from its true literal application to Israel, there is a just spiritual application of our text, that points out the way to the highest glories of the church. St. Paul, apparently alluding to this passage of Isaiah, after shewing that Christians "were sometimes darkness, but now are light in the Lord, bids us walk as the children of the light," and exhorts us, (Eph. v. 14,) "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. O let us not sleep as do others;" but seeing what a glorious prize is set before us, let us willingly make present sacrifices to attain the full reward. Christ calls us, as well as the Jews, to, *Arise and shine.* He tells us he is our light: our light then is come; O believe in Jesus! O come to him! and the light of the knowledge of the glory of God shall shine in your hearts in the face of Jesus Christ.

DISCOURSE XIII.

THE EFFECT OF ZION'S BLESSEDNESS ON THE WORLD.

[PREACHED AT YORK, SEPT. 23, 1838.]

ISAIAH XXVII. 6.

He shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit.

THIS is one of many blessed promises to Israel, coming in a series of predictions, contained in this and the three former chapters, which have never yet been fulfilled.

The opening verse of this chapter is, "In that day the Lord, with his sore and great and strong sword shall punish Leviathan, the piercing serpent, even Leviathan that crooked serpent, and he shall slay the dragon that is in the sea."

Comparing this verse with Rev. xix. 19, and xx. we may see that they refer to the same period, "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army:" that is, against our Lord Christ. "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceedeth out of his mouth, and all the fowls were

filled with their flesh." As we have therefore in the 20th chapter of the Revelation the account of the full and final punishment of that Old Serpent which is the Devil and Satan; so we may conclude that this prophecy relates to the time yet to come, when the kingdom of Christ shall fully triumph. It shews the language of God's love to Israel then to be restored; his watchful care over them, his judgments on their enemies, and his counsel of repentance and offer of mercy amidst those judgments.

It issues in this full and gracious promise to Israel and through Israel to the world. "In days to come," as our text might be rendered, "Jacob shall take root, Israel shall blossom and bud and fill the earth with fruit." The text exhibits the Jewish nation, under the figure of a tree long withered, but at length reviving and flourishing, and yielding fruit to the whole world.

How important this great subject is may be most clearly seen in the fulness of the Old Testament upon it. It is the chief matter of all the prophets. It is most profitable to us also, as discovering to us the righteous, holy, gracious character of the great God, and unfolding his purposes and plan of mercy.

There are three main truths in our text.

I. The past state of Israel.

II. The future state of Israel.

III. The effects on the world.

I. The past state of Israel. It is necessary to discern this distinctly, that we may distinctly realize the actual fact of their restoration. The past state of Israel is that of decay and desolation; it is like a withered tree, stripped, torn, and bare. It is represented by Isaiah "as a teil-tree, and as an oak-tree, whose substance is in them," when they cast their leaves; and again by St. Paul as "a branch broken off," for a season.

We may here consider,

1. Their withered state. There are many marks of this. Their present unbelief occasions and manifests this.

Their judicial unbelief is often mentioned in the scriptures. John xii. 37. "Though he had done so many miracles before them, yet they believed not on him, that the saying of Esaias the prophet might be fulfilled, which he spake, "Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed." Therefore they could not believe, because that Esaias said again, "he hath blinded their eyes and hardened their heart, that they could not see with their eyes, nor understand with their heart, and be converted, and I should heal them." There was a wilful blindness of heart because they loved their sins; they were full of pride and highmindedness, despising others, and so, notwithstanding all his mighty miracles, they rejected their own Messiah, the Son of the Most High God, when he appeared as a lowly and suffering man on earth. The same judicial unbelief still continues on a large part of this nation. They have been hence greatly chastened of the Lord. They have been exiled from their own land, dispersed among all nations, and become "a proverb and a byeword" through the earth; "a people scattered and peeled; a nation meted out and trodden down." Every land through the earth has a constant living visible witness in its own border of the withered state of Israel.

2. The causes. The chief cause is their rejection of the Messiah. This was "the stone of stumbling and the rock of offence" so clearly predicted by Isaiah (viii. 14.) They refused to hear that prophet whom Moses foretold that God would raise up, and he has, according to his threatening, fearfully "required it of them." Deut. xviii. 19. They have persecuted the followers of Christ in every place, and have rejected his gospel in all the varied forms of love in which God presented it to them. How St. Paul, attached as he was to them, speaks to the Thessalonians of their conduct, "They both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God, and are contrary to all men, forbidding us to speak to the Gentiles, that they might be

saved, to fill up their sins alway : for the wrath is come upon them to the uttermost." There were most righteous reasons for their present rejection. "They denied the Holy One and the just, and desired a murderer to be granted unto them, and killed the Prince of Life," and such an enormous crime called for marked and distinguished wrath. But with this righteousness, grace was abundantly also manifested, not only to the remnant according to the election of grace, but also to us Gentiles ; they were *broken off* that we might "be grafted in ; as concerning the Gospel they are enemies for our sakes ;" and if in their fall we see the severity of God, how glorious his goodness shines in our partaking of the root and fatness of the olive-tree ! What a lesson also has God given to the whole earth of the awful danger of neglecting Christ and his great salvation.

3. THE CONTINUANCE of this withered state was also clearly predicted. Hosea says, "the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." Hosea iii. 4. When Isaiah asks *how long*, that is, how long their judicial unbelief and hardness of heart shall continue, he is answered, "Until the cities be wasted without inhabitants, and the houses without men, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land." A similar view of lengthened desolation is intimated in the words of our Lord ; "Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." So the apostle Paul testifies, "Blindness in part is happened unto Israel, until the fulness of the Gentiles be come in." These things you all now behold. Judea is still desolate, the temple still overthrown ; the people still scattered among the nations ; and the election from among the Gentiles is gathering in from every land.

4. THE CLOSE of this withered state is however certain.

Our text is but one in a vast cloud of witnesses. Seldom indeed is there any prediction of their desolation without a connected or adjoining prediction of their restoration, as if God's heart of love could not rest without such an opening of his grace. The fulfilment of the threatening of their withered state is a pledge and an interpretation of the promise of their restored state. As the threatening has been real and literal, and amply fulfilled, so the promise of their restoration is real and literal, and must be amply fulfilled. How infinitely desirable is this event! O how desirable it must be when it so fills the mind of Christ that he himself says, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth,"—when he requires us constantly to pray for it, "Keep not silence, and give him no rest, until he establish and till he make Jerusalem a praise in the earth."

And that this close is rapidly approaching many signs of the times indicate. The very thoughts of Christians now turned towards the Jews shew that the "time to favour Zion is come." All the prophetical dates of scripture which are given for our instruction concur in the same view. One plain date I will lay before you for your meditation and fuller consideration.

In Dan. viii. 13, a question is asked, "How long shall be the vision, concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot!" And the reply given is "unto 2,300 days,* then shall the sanctuary be

* Some have supposed that the true reading was 2,400 instead of 2,300. Mr. Faber, however, well sums up the question in these words, "Instead of the Hebrew reading 2,300, the Vatican Edition of the LXX. reads 2,400, and the Greek of Symmachus agrees with it, but the Alexandrine MSS. of the LXX. and all the other editions agree with the Hebrew. Jerome likewise mentions some copies existing in his time which read 2,200, but they do not appear to have had any authority. I once inclined to favour the reading 2,400, but after maturely considering the matter, I am fully satisfied that the Hebrew reading 2,300 is the genuine reading." Dr. Wolff mentions, I think MSS. at Bokharra, as having 2,400; but it would require much greater evidence to shake the present text than any that has yet been produced.

cleansed." If a day be taken for a year, and this be dated from Ezra's decree in 457 before Christ it brings us to 1843; and if from Nehemiah's decree, 433 before Christ, it brings us to 1868 ; and we may hence perhaps gather that the Jewish restoration will probably take a period of 25 years between 1843 and 1868; so that we have some reason to expect that within the next 30 years the Jews will be restored to their own land.

How remarkable also is the present state of things in Judea ! The Mahomedan population is all draining off and wasting in wars, and under tyrannous oppression ; the present Governor of that land, though pursuing a hard and oppressive system of government, has favoured the return of the Jews, and has removed several of their burdens, and their synagogues are rebuilding. Our own country has just appointed a Vice-Consul. Access from every quarter to those lands is facilitating, and steam navigation brings England and Judea within three weeks distance from each other.*

II. THE FUTURE STATE OF ISRAEL.

There are steps in their recovery, three degrees of progress, each of which advances their prosperity.

1. JACOB SHALL TAKE ROOT. This implies their gathering and restoration. There are scriptural reasons, in my judgment, to think that the following will be the course of this taking root. They will in part be restored before they are converted (Isaiah lxvi. Zech. xii.—xiv. Ezek. xx. 32—38.) and be brought by varied natural causes, in the first instance to Zion. Jer. iii. 14. "I will take you one of a city and two of a family, and I will bring you to Zion." When thus restored and returned in part, and in a Sadducean and self-righteous state, there will probably be false Christs rising up amongst them. Matt. xxiv. 15—25. They will be exposed to great trouble and

* This was preached in Sept. 1838. How very remarkably the eyes of all Europe have since been fixed on Judea and the Jews, by their persecutions and sufferings, and by the four chief powers engaging in a conflict for the deliverance of Syria, is obvious to all men!

distress from the hostility of Gentile nations gathering against them ; of this we have frequent descriptions in the Old Testament.*

In this trouble they will at length be convinced of their deep sinfulness, and cry unto the Lord, and he will appear in their behalf. With deep penitence and humility they will acknowledge Jesus as their Saviour ; and upon this, abounding mercies return to them, mighty miracles are wrought for them, the rest of the nation is restored, the whole nation will be converted, grafted into Christ, and their full and final national establishment in their own land will take place, under Jesus their acknowledged Messiah. The scriptures are full of descriptions of this their national establishment. Thus Isaiah i. 26. "I will restore thy judges as at the first, and thy counsellors as at the beginning : afterward thou shalt be called the city of righteousness, the faithful city." Thus Jer. xxx. 21. "Their nobles shall be of themselves, and their governors shall proceed from the midst of them, and I will cause him to draw near, and he shall approach unto me." Thus Ezek. xxxvii. 24, 25. "And David my servant shall be king over them, and they all shall have one shepherd ; they also shall walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have

* THE ENVY AND RAPACITY OF GENTILE NATIONS is brought before us as the cause of the last troubles of the Jewish people. Thus the 38th and 39th chapters of Ezekiel contain an account of this at large ; and the latter chapters of Joel, Isaiah, and Zechariah bring the same facts to our knowledge, and shew us a confederacy of the nations of the earth waging war against restored Jerusalem in unprovoked hostility, (Isaiah xxxiii. I. Ezek. xxxvii. 11, 12), and bringing the Jews into their last troubles. The siege of Jerusalem by the Romans, and the false Christs then deceiving the nation, may probably be viewed as the forerunners and first parts of this future siege, and these future false Christs, by which the Jews are again deceived. Matt. xxiii. 15—25. Oh how often in past days have the Jews, driven by Gentile cruelty, and by their own unbelief, heaped up by extortion and covetousness, riches for the spoiler, and made themselves thus a prey in every kingdom of Europe! Their carrying their riches to their own land excites the evil thoughts of their last enemies "to take a spoil and to take a prey," (Ezek. xxxviii. 12), and so the last Antichrist comes against them to his own final destruction. He is thus addressed, "Thou shalt come up against my people of Israel as a cloud to cover the land ; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me when I shall be sanctified in thee, O Gog, before their eyes." Ezek. xxxviii. 16. This is that last tronble of Israel which is so often predicted, Jer. xxx. 7. Dan. xii. 1. Matt. xxiv. 21.

given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children and their children's children for ever, and my servant David shall be their prince for ever." In accomplishing their glorious restoration, the scriptures reveal to us, that so much mightier MIRACLES will be wrought than were wrought in their deliverance from Egypt; that that which is now their chief triumph will be forgotten. Jer. xvi. 14, 15. Rivers will be dried up. Isaiah xi. 15, 16. Zech. x. 11. Rivers opened in high places, and springs in the wilderness. Isaiah xli. 17—19; xliii. 19, 20. The desert places shall become fruitful (Isaiah xxxv. 11.) and prophets will be raised up. Mal. iv. 5. Matt. xvii. 11. Joel ii. 28, 29. The Lord's personal appearance among the Jews, and his judgments upon their enemies, change their minds, so that then THE GENTILES WILL JOYFULLY RENDER THE FULLEST AID to their completed restoration. "They shall bring all your brethren for an offering unto the Lord out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel unto the house of the Lord. Isaiah lxvi. 20. THE EXTENT OF COUNTRY possessed by restored Israel will, as it appears from Ezek. xlvii. 13—21, be very considerably enlarged, beyond any former period. See also Isaiah liv. 1, 2. "The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me, give place to me that I may dwell." Isaiah xlix. 19, 20. Thus the population will be prodigiously increased; so that instead of, as in the times of Nehemiah, there being a need of lots being cast to bring men to dwell in Jerusalem, to fill up the empty spaces in the city, Neh. xi. 1, 2. "Jerusalem shall be inhabited as a city without walls, for the multitude of men and cattle therein." Zech. ii. 4; x. 10. The predictions themselves, and the connection in which these occur, distinctly shew that they are yet unfulfilled, and are to be accomplished on a future

restoration of Israel. Brethren, not a word of scripture can be broken or pass away, till all be fulfilled. Israel shall thus be rooted in the land of Judea. This rooting describes also that firmness in the faith, and that rooting and grounding in love, which their peculiar history, ever since the fall of Abraham, nearly 4000 years since, has all tended to give them, and more especially their last 1800 years' afflictions. In this dreary winter of the nation, God has been preparing the way for their being more deeply and durably established, and that for ever, in his grace, truth, faithfulness, and loving-kindness.

ISRAEL SHALL BLOSSOM AND BUD. We have the spring-time of the Jewish nation, under the figure of a fruit-tree all covered over with innumerable lovely flowers—full of blossoms and buds. The varied hues of the blossoms, and their own natural loveliness and beauty, attract and delight the eye, while they fill the mind too with hopes of the abundant good fruits which will ripen from them.

Thus is represented to us the growth of the Jewish nation. Two words are used, one signifying growth, the other signifying the completed growth of branches, leaves, flowers and fruit.* The prophet shews by these words both the growth and the flourishing of the nation. The future beauty of the Christian is often thus compared to the beauties of natural productions. Thus our Lord (Matt. vi. 28—30,) shews that there is not only a present blessing, but a future glory, veiled in the beauties of creation. "Consider the lilies of the field how they grow, they toil not, neither do they spin; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you? O ye of little faith." Thus shall it be with Israel when restored to Judea, and converted

* צִיץ sæpius est propullulare. Schroederus inquit. "Comparatio sit cum arbore quæ postquem radices egit, in altam stirpem emicat, atque profert ramos, frondes, flores, fructus que; quæ postrema omnia uno verbo פְּרִי comprehenduntur." Rosenmuller in loco.

to Christ. Their spiritual life, their rapid growth, their soul-prosperity, will be beautiful and lovely in the eyes of all nations. How lovely were even the first-fruits in the day of Pentecost, when "all that believed were together, and had all things common, and they continued daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart!" But how still more lovely, when the whole nation will be of this one mind. Then will the 48th Psalm be fully realized; "Great is the Lord, and greatly to be praised, in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great king. God is known in her palaces for a sure refuge. Let Mount Zion rejoice, let the daughters of Judah be glad." And as blossoms yield a rich fragrance, so will there be a heavenly fragrance from restored Jerusalem. Thus Hosea xiv,—"His branches shall spread, and his beauty be as the olive-tree, and his smell as Lebanon; they that dwell under his shadow shall return, they shall revive as the corn, and grow as the vine, the scent thereof shall be as the vine of Lebanon." How beautiful is even the language, how rich the very figures! what will the glowing reality be?

Notice also, in the text, the change of name from Jacob to Israel. Jacob means a supplanter; Israel, a prince with God. The blessing rises as the promise unfolds. What began in sin and weakness, through the mighty love of God changes into grace and blessing. The promise unfolds more and more.

ISRAEL SHALL BEAR FRUIT. None of these blossoms, none of these buds shall disappoint their hopes; in due season they shall ripen into rich fruit: the common name in the scripture for the graces, holiness, and good works of the believer. If we look at them with respect to their secret spring, they are "the fruit of the Spirit;" if we look at them with respect to their true character and substance, they are "the fruits of holiness and righteousness;"

if we look at them with reference to the persons who bear them, they are those made righteous by Christ: "Make the tree good, and the fruit shall be good." You may mark their gradual progress in good thoughts, good affections good resolutions, good words, and good works, living soberly, righteously and godly. Thus Israel, after all its deep humiliation and affliction, shall bear the fruits of repentance, faith, love, joy, peace, and holiness. Every kind of fruit in its season will then be brought to perfection in this righteous nation. The fruit of personal righteousness; Isaiah lx. 21. "Thy people shall be all righteous; they shall inherit the land for ever; the branch of my planting, the work of my hands, that I may be glorified." The fruit of family religion: Jer. xxxi. 1. "At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people." The fruit of national union; Psalm cxxii. 3. "Jerusalem is builded as a city that is compact together, that is at unity in itself." The fruit of national truth; Isaiah xxvi. 1, 2. "We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in." The fruit of national glory; Isa. liii. 1. "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come unto thee the uncircumcised and the unclean." Isaiah lx. 1. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For behold the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." The whole of the 60th chapter of Isaiah is indeed full of the rich spiritual fruit, full of the grace and glory, which the Lord will in that day give to Israel. All kinds of images and figures are used to represent their glory. All nations contribute to it. All creation adorns "the city of the Lord, the Zion of the Holy One of Israel." Neither is there any decay of its glory, nor "any wasting nor destruction within its bord-

ers." There will at length be a happy spot in the world, where peace and righteousness shall for ever prevail, and have a secure abode on earth, never to be disturbed.

The illustration of divine grace and love in this is such as to call forth the most rapturous expressions. The restoration from Babylon did this ; (Ps. cxxvi.) and much more will the restoration from all lands, of which that first restoration was but the pledge. How beautiful are the very words of the Divine Spirit ! when can we be weary of such truths ? "Remember these, O Jacob and Israel ; for thou art my servant : I have formed thee ; thou art my servant : O Israel, thou shalt not be forgotten of me. I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins ; return unto me, for I have redeemed thee. Sing, O ye heavens ; for the Lord hath done it. Shout, ye lower parts of the earth : break forth into singing, ye mountains, O forest and every tree therein ; for the Lord hath redeemed Jacob, and glorified himself in Israel." Isaiah xliv. 21—23. Nor are these lessened, but heightened, by the assurance that they are figurative of the yet higher spiritual and eternal blessings belonging to the general assembly and church of the firstborn.

O what fruitfulness and glory will fill Judea, when the king of glory shall dwell in Jerusalem, and the name of the city, in the closing triumphant expression of all Ezekiel's prophecies,—THE NAME OF THE CITY FROM THAT DAY SHALL BE, THE LORD IS THERE.

III. THE EFFECTS ON THE WORLD. "And fill the face of the world with fruit."

So wonderful a work of God cannot but have a surprising influence. Let us notice the cause of that influence, and the extent of it.

1. THE CAUSE OF THAT INFLUENCE.

We may view the effects produced on the world, as they will spring from the following causes.

(1.) THE SEAL PUT ON DIVINE REVELATION.

The Bible will be God's own book opened and confirmed in its fullest glory. Every part will be seen to have a living reality. "Heaven and earth," says our Lord, "shall pass away, but my words shall not pass away." The scriptures cannot be broken. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Those gracious promises and predictions which are now strained and perverted, by being confined to a figurative application, will be seen to have been real, and pregnant with literal as well as spiritual blessedness and glory. Restored Israel will be to all nations the constant living evidence of the full inspiration of God's word, and according to that continually repeated prediction of this result—"They shall know that I am the Lord."

(2.) THE RICH EXHIBITION OF DIVINE GRACE.

How fearfully guilty, as a nation, has Israel been! What wonders of love has God wrought for them? What patriarchs, prophets, kings, evangelists, apostles, did he raise up among them! Our Lord himself was a Jew, born of this nation; and yet how have they despised and rejected all their distinguished privileges, and crucified the Lord of glory himself. But all these sins have not broken for ever God's covenant of love. They are to be freely, and fully, and for ever forgiven. After that striking enumeration of their sins in Ezekiel xvi., it is said, at the close, "Nevertheless, I will remember my covenant with thee, in the days of thy youth, and I will establish unto thee an everlasting covenant. Then shalt thou remember thy covenant and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger, and I will give them unto thee for daughters, but not by thy covenant. And I will establish my covenant with thee, and thou shalt know that I am the Lord: that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee, saith the Lord, for all that thou hast done." O when all the rich comfort of the gospel is at length poured into the very bosom of the once blinded, prejudiced and perverse, but then restored Jews,

what a humble, contrite, zealous, loving, holy nation will they be ! What a testimony and pattern will they be to all nations of the riches of God's goodness ! If the conversion of one Jew like St. Paul was this (1 Tim. i. 16.) what in the conversion of the Jewish nation will millions of such patterns be !

(3.) THE UNVEILING OF GOD'S WISDOM. Now God's plans are greatly hidden from the eyes of men ; the casting away of his people, the taking in of an election among the Gentiles, the varied afflictions of his church : all is hitherto in darkness and obscurity. "What I do thou knowest not now, but thou shalt know hereafter." The blindness in part that has happened to Israel is indeed a mystery of which we are not to be ignorant, "lest we should be wise in our own conceits ;" for if we continue not in God's goodness, we too shall be cut off. But even then the final issue is,—"God hath concluded them all in unbelief, that he might have mercy upon all." And when events have unfolded all his gracious purposes by their glorious fulfilment, every human being through the earth will join in the prophetic acclamation of the apostle—"O the depth of the riches both of the wisdom and knowledge of God ! How unsearchable are his judgments and his ways past finding out ! for who hath known the mind of the Lord, or who hath been his counsellor, or who hath first given to him, and it shall be recompensed to him again ? For of him, and through him, and to him are all things, to whom be glory for ever. Amen."

(4.) THE ASSURANCE OF GOD'S FAITHFULNESS will be another cause of the influence of Jewish conversion on the world. The scriptures often notice this, Psalm xcviii. 3. "He hath remembered his mercy and his truth towards the house of Israel ;" and then, "All the ends of the earth have seen the salvation of God." The same truth is brought before us in the close of Micah ; the nations of the earth are described as seeing and being confounded at the mighty miracles wrought for Israel, and learning to fear him ; so that the whole world may join in the closing expressions,

"Who is a God like unto thee, that pardoneth iniquity and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." O how will this overflowing faithfulness and mercy attract and win all nations to Christ. Thus "the earth will be full of the knowledge of the glory of the Lord, as the waters cover the sea."

5. THE PATTERN OF NATIONAL HOLINESS will also affect the whole world. Israel will be the first specimen that our earth will witness of a nation universally righteous, which, from the least to the greatest, will know the Lord. The prayer of the 67th Psalm, "God be merciful to us, and bless us; and cause his face to shine upon us, that thy way may be known on earth, thy saving health among all nations, will be realized. They shall call them the holy people, the redeemed of the Lord!" And the effect is set before us in Jer. xii. 15, 16. "It shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring again every man to his heritage, and every man to his land. And it shall come to pass, if they will diligently learn the ways of my people, then shall they be built up in the midst of my people."

2. Let us now notice the EXTENT OF THIS EFFECT; "To fill the face of the world with fruit." This it is that gives a special interest to ourselves in all that has been hitherto said. It is not a mere partial blessing to Israel. It is the method which infinite wisdom and love has seen fit to adopt for ultimately blessing our whole earth. St. Paul is very distinct here, "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead." The prophecies are full of descriptions of this. Thus Isaiah speaking to Judah and

Jerusalem, says, "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and ALL nations shall flow into it; and many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem; and he shall judge among the nations."

THE FACE OF THE WORLD is to be filled with fruit, according to the promise (Psalm vi. 7.), "Then shall the earth yield her increase, and God, even our own God, shall bless us, and all the ends of the earth shall fear him." O glorious issue of divine love! God designs nothing less for our world than to form "a new heaven and a new earth, wherein dwelleth righteousness." The blossoming, budding, and bearing fruit of Israel is the great means for accomplishing this blessed result. Thus, at length, the Lord's Prayer will be no longer viewed as a request to be attained; but it will shew us a blessing bestowed; it will no longer aid a struggle and conflict, but mark a victory and a triumph; no longer shew us a hope, but an enjoyment. No longer shall we say, *Our Father which art in heaven*, but Thy tabernacle, O God, is with men, and thou dwellest with them; thy name is hallowed; thy kingdom is come: thy will is done on earth as it is in heaven. The communication with heaven shall be re-opened; the new heavens and the new earth for ever glorify his great name; the kingdoms of the world be for ever his own, and earth for ever a beauteous reflection of heavenly harmony and obedience.

Those great promises of scripture which shew the general conversion of the whole world to Christ, and his universal kingdom, are marked as to be fulfilled subsequent to his coming, and connected with the restoration of his people Israel. The 67th Psalm is the blessing of Zion made a blessing to the earth. The 72nd Psalm is the reign of

our Saviour over the world. The prediction in Daniel vii. 13, 14, is of a universal kingdom at our Lord's return. The memorable and most delightful assurance that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea," is connected directly with the restoration of the Jews in one place (Isaiah xi. 9—11.); and with the coming of Christ in another. Hab. ii. 3, 14. Heb. x. 37. The equally memorable and equally delightful assurance at the sounding of the seventh trumpet, that "the kingdoms of this world are become the kingdoms of our Lord aud of his Christ, and he shall reign for ever and ever" (Rev. xi. 15.), is connected with the time "of the dead being judged." v. 18. The solemn appeal to Timothy joins together the return and the kingdom of Christ; "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and kingdom, preach the word, be instant in season and out of season." 2 Tim. iv. 1, 2. The promises of the Old Testament are very numerous, which join together the blessedness of Israel and the blessedness of the whole earth. No wonder then that the children of God are beginning to take a livelier interest in the welfare of the Jewish nation, now that the dawn of its restoration begins dimly to appear before us. O what an auxiliary, Christian brethren, to all our desires, efforts and labours will this zealous and righteous nation be! We are fainting under the heat aud burden of the day; "The harvest is plenteous, the labourers are few;" the earth with its untold millions, notwithstanding all the efforts of the little flock of God's people, is passing on to eternity, in darkness, idolatry, enmity and alienation from God, full of strife and full of misery. And the scriptures shew us that at length there will be a righteous nation, under the sway of the Prince of Peace, subduing all iniquity, attracting every eye, winning every heart, gaining the best affections of all kingdoms, and finally bending all monarchs and all nations in willing tribute to its divine Head, "the King eternal, immortal and invisible, the only wise God, our Saviour."

We too, under him, shall take the kingdom, and possess the kingdom for ever, even for ever and ever ; the happy and glorious rulers by whom its blessings are dispensed. O how mightily that kingdom realises all our feeble plans of mercy, accomplishes all our designs of love, glorifies the God of the whole earth, fulfils all our prayers, and inspires our praises with rapturous Hallelujahs through eternity !

The practical lessons such a subject teaches are very many : but I can only just notice a few.

1. TAKE A LIVELY INTEREST IN THE STATE OF ISRAEL. How many reasons have we for this ! We received from them our blessings. Our Saviour was a Jew ; our Bible came through them ; our Lord's day through them ; our conversion through them ; our future glory through them. Most inexcusable, and base, and ungrateful is all despising and neglecting of the Jews. While on the other hand, attention to them and interest in them is the very spirit of Christ and his apostles.

2. POUR OUT FERVENT PRAYERS FOR ISRAEL. This, God has again and again commanded ; " Pray for the peace of Jerusalem. Ye that make mention of the Lord, keep not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the earth." Surely this ought to be then a distinct, prominent and leading object in your prayers. Is it really so ? Who is not guilty ? Let us amend here especially.

3. LET CHRIST BE PREACHED FOR THEIR CONVERSION. This also God has distinctly commanded ; " Go through, go through the gates ; prepare ye the way of the people. Lift up a standard for the people, say ye to the daughter of Zion, Behold, thy Saviour cometh ! " Repentance and remission of sins must be preached among all nations, " beginning at Jerusalem—to the Jew first and also to the Greek." Christ in his atoning death and his returing glory are the grand means by which Israel will be won.

4. FREELY GIVE OF YOUR SUBSTANCE. It is a talent entrusted to you. The ministry of the word is a talent.

Strength to labour is a talent. If a minister is base who neglects his ministry ; if a labourer is worthless who neglects his work, equally base and worthless is he who, having money entrusted to him of God, uses it not for those ends which God has required ; and he has required this use of our money for Israel. If the Gentiles have been made partakers of their spiritual things, their duty is also to minister to them even in carnal things, much more for spiritual objects. Oh brethren ! let none of you be lovers of money ! The man who is habitually more concerned to accumulate or retain the gains of this world, than he is to see that his soul, or the souls of others may be saved, is no Christian. He has only a name to live. "If any man love the world, the love of the Father is not in him."

DISCOURSE XIV.

THE PRESENT DUTIES OF CHRISTIANS AND JEWS.

[PREACHED TO THE JEWS IN THE EPISCOPAL JEWS' CHAPEL, LONDON, MARCH 12, AND AT ST. AUGUSTINE'S IN LIVERPOOL, SEPTEMBER 27, 1837.]

ISAIAH LVII. 14.

Cast ye up, cast ye up; prepare the way: take up the stumbling-block out of the way of my people.

CHRISTIANS have very plain, high, and holy duties to fulfil towards the people of Israel. Every thing in the New Testament respecting Israel is calculated to excite the tender, compassionate, and kind feelings of Christians towards the Jews. Even with regard to worldly good, our duty to them is made clear, we are called their debtors: "For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." And, with regard to spiritual things, we are charged to be followers of him who said, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

It is with these feelings that I desire now to address a congregation of Jews and Christians, and to bring before them the solemn charge of the one Lord of all, addressed to all who put their trust in him, and have one common hope to inherit his holy mountain.

The people of Israel are here named as the people of

God, in whose way stumbling-blocks, or occasions of falling into sin are now lying. Hence they are in the following verses described as being contended with, and under wrath ; as smitten of God and afflicted ; as froward ; wandering in error and mourning. But God has in reserve health and comfort, peace and holiness , he purposes, when they are brought to contrition, to dwell with them and revive them, and restore to them full blessedness.

In order to this, the stumbling-blocks must be removed, and there must be a preparation of the way for their return to God. It is to this duty I now call both Christians and Jews, in the name of the one God "who is rich over all to all that call upon him."

Let us consider,

I. The stumbling-blocks which we Christians have thrown in the way of the Jews.

II. The stumbling-blocks which the Jews have put in their own way.

III. The blessed fruits of their removal.

I. THE STUMBLING-BLOCKS WHICH WE CHRISTIANS HAVE THROWN IN THE WAY OF THE JEWS.

There are many such, and it is our first work who are Christians, it is fully admitted, to seek to remove these ; while our own sins are unconfessed and unreproved, what success can we hope for in seeking to free the Jews from theirs. Our Lord's direction is, "first, cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye."

This step is painful indeed, but absolutely necessary. I will not dwell on the more open sins of Papal apostacy, Mahomedan imposture, or the infidelity of nominal Protestantism, and the general wickedness and immorality of those bearing the Christian name ; but rather speak of other stumbling-blocks which have been very general among those professing Christianity.

PERSECUTION is the first stumbling-block which we have placed in their way.

The Lord has not left us without warnings of this sin. He says, Zech. i. 15, "I am very sore displeased with the heathen that are at ease; for I was but a little displeased, and they helped forward the affliction." Babylon, both literal and mystical, has been especially guilty here. God says to her, (Isaiah xlvii. 6), "I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didst show them no mercy; upon the ancient hast thou very heavily laid thy yoke—therefore shall evil come upon thee. Desolation and destruction"—God's indignation and wrathful anger are especially pronounced (Psalm lxix. 26) on those "who persecute him whom God has smitten, and talk to the grief of those whom God has wounded." Who can read the 137th Psalm without seeing how deeply God resents any injury done to his people?

Many are the awful threatenings against the persecutors of God's people, (Isa. x. 12), "It shall come to pass when the Lord hath performed his whole work" (that is of judgment), "upon Mount Zion and upon Jerusalem, I will punish the fruit of the stout heart of the King of Assyria, and the glory of his high looks." And again, (Jer. li. 24) "I will render unto Babylon and to all the inhabitants of Chaldea, all their evil that they have done in Zion, in your sight, saith the Lord." So, in the 25th of Ezekiel, judgments are threatened against the Ammonites, the Moabites, the Edomites, and the Philistines, and the Tyrians, for insulting and injuring the Jews in their afflictions. Judgments were inflicted upon the Egyptians for their treachery to the Jews. (Ezek. xxix. 6, 7). For the same reason Mount Seir was punished. (Ezek. xxxv.) See also Ezek. xxxvi. 5, 7.

Now, notwithstanding these warnings, and neglecting them all, nominal Christians have from age to age persecuted the Jews, and have thus necessarily raised mighty prejudices in their minds against the Gospel. The history of the Jews since the rise of Popery, and especially during its power, has been little else but a history of persecutions.

They have in their chronicles, registered against us, their banishment from England, in 1289 : their banishment from France, in 1394 ; their banishment from Spain, in 1491 ; and their banishment from Portugal, in 1499. Our own country unhappily has taken the lead here. What must be the natural conclusion drawn from this by the Jews : 'The religion of Jesus of Nazareth is hostile to us ; it is full of pride, selfishness, and malignity.' O how the meek, humble, and loving Saviour has been dishonoured by this ! O what a libel have we put on Christ and his truth ! Now, this stumbling-block must be removed by our firm protestation against this persecuting spirit, as wholly contrary to the gospel of Christ. When Jacob speaks of Simeon and Levi's cruelty and unfaithfulness to the Shechemites, he takes care to separate himself wholly from their spirit : "Simeon and Levi are brethren : instruments of cruelty are in their habitations. O my soul, come not thou into their secret ; unto their assembly, mine honour, be not thou united : cursed be their anger, for it was fierce, and their wrath, for it was cruel." We must humbly here confess the guilt of our forefathers ; and show the true spirit of the New Testament in our Lord's weeping over Jerusalem, and St. Paul's earnest prayer for their salvation.

Contempt of the Jews is another stumbling-block which we have placed in their way. Very contrary has our Spirit been to the spirit of the gospel.

True, indeed, God had predicted, (Deut. xxviii. 37), of the Jewish nation ; "Thou shalt become an astonishment, a proverb and a bye-word, among all nations whither the Lord shall lead thee." This was to come upon them, according to the Divine purpose, for their not hearkening to the voice of God. But as the prophecies respecting the Messiah's being cut off, and his being "delivered by the determinate counsel and foreknowledge of God," did not at all lessen the guilt of those who took him, and by wicked hands crucified and slew him ; so does not this prophecy of our making the Jews a proverb, or our Lord's prophecy of

Jerusalem's being "trodden under foot by the Gentiles," at all lessen the guilt of those inflicting these judgments upon them. Sennacherib was not the less guilty because, on account of the sins of others, God brought it to pass that "he should be to lay waste defenced cities into ruinous heaps." The Divine judgments at length overtook the Assyrian himself.

See how God speaks on this matter to us Gentiles; "Therefore thus saith the Lord God; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all their heart, with despiteful minds; to cast it out for a prey." Ezek. xxxvi. 5. O how opposite is all this to the spirit of Christ, loving his enemies and dying for them!

If under all the base and unworthy conduct which Christians have shown to them, and the contumely which they have in such varied forms, for such lengthened ages, and in so many countries heaped upon them, the Jews have become alienated from truths which Christians hold, what wonder need it occasion? The reason is palpable: we have laid this stumbling-block in our brother's path, by shewing contempt instead of patient, persevering, weeping, and interceding love.

How then can we remove it, but by a frank, open, and ingenuous condemnation of ourselves for our conduct in this matter; justifying God's righteousness in the prejudices with which the minds of our Jewish brethren have been filled against us; readily acknowledging that to the Israelites "pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, and the fathers, and, as concerning the flesh, the coming of Christ himself:" and in the view of their being broken off for a season, feeling that deep and godly heaviness and continual sorrow which Paul expressed?

Idolatry is a third stumbling-block to be noticed.

Though Christians were and are much warned against

this in the New Testament; though they are told again and again, idolators shall not inherit the kingdom of heaven; though the apostle Paul warns the Corinthians, "Neither be ye idolators, as were some of them: My dearly beloved flee from idolatry:" though he says, "Come out and be separate, and touch not the unclean thing; though the apostle John gives as a last charge in his general epistle the solemn and tender admonition, "Little children, keep yourselves from idols;" yet have Christians most fearfully apostatized in Popish, and in the eastern churches, to the most open idolatry, and left the Jews to be the witnesses both of the unity and spirituality of the true God. Perhaps there are one hundred and thirty millions of nominal Christians who have their representatives in Jerusalem, whose most apparent worship is idolatry. Hence the Jews there, judging of Christianity by Christian worship, have learned to view Christ, our and their Lord and Messiah, as "the man who teaches Christians to worship idols." Oh, awful stumbling-block! When shall it be removed? And though we may not, as protestants, have thus awfully and openly apostatized, yet if a man may make his belly his god, if covetousness be idolatry, we are not without blame here also. Blessed be God such labours as those of the Jews' Society, and our Hebrew Liturgy, and its speedy use in Jerusalem, will, we trust, soon help to remove these most serious hindrances in the way of their return to the Lord.

Neglect of the law of Moses is a fourth stumbling-block placed by Christians in their way.

In our views of our gospel privileges and the full blessedness there provided for the guilty, we have far too much slighted and neglected the law. I need not recount what great things are said of the Law. The 119th Psalm is full of its excellence. "The law of the Lord is perfect, converting the soul—more to be desired than gold, yea, than much fine gold, sweeter also than honey and the honeycomb." The New Testament sets it not aside, but stablishes it as holy, just, and good, and gives a motive

and strength before unknown for obedience to it. Our Lord Jesus Christ, God's own Son, was made under it ; the very end of his work was that the Law might be written by his own Spirit in the hearts of his people. The Old Testament closes with the admonition, " Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." The New Testament almost closes with the promise, " Blessed are they that do his commandments, that they may have right to the tree of life." But Christians have thought of the law as a severe master. While free from its ceremonial observances, they have spoken in far too unguarded a manner, as if the whole were abrogated ; terms of contempt have been applied to it : it has been confounded with its self-righteous abuse : it has been viewed merely as a system of terror, rather than regarded as given in love, and altogether good and gracious ; the whole of it has been treated as if it were beggarly elements. Though men have perverted its institutions, and put them in the place of Christ, and so rested in the outside forms instead of Christ, and by such gross abuse made them really beggarly elements, yet the whole law is indeed the eternal word of God, his every word is pure and perfect, nor are we at all in a right state, but as we can say, " O how I love thy law."

Imagine, then, the effect of this despising of the law on a Jewish mind ! What an argument it becomes against the gospel ! How it justifies them in their rejection of Christianity, and hardens them in their unbelief, when they see in us the inconsistency of despising what we profess to receive as divine !

This stumbling-block has to be removed by our setting forth the example of Christ, our Lord, who " magnified the law, and made it honourable ; " by showing,—as indeed it were well for us did we fully understand,—the national wisdom of its statutes, the richness of its promises, the typical fulness of all its ordinances, the reasonableness of its services, the depth of its meaning, and the purity

of its holiness; and, with all this, its full and entire harmony with the gospel in foreshadowing its truth, and in sweet earnest of its grace. Oh, that this stumbling-block were, indeed, fully taken out of the way by us Christians!

UNBELIEF OF THE PROPHETS is the last-stumbling-block to be removed by Christians which I would notice.

One of the latest reproofs of our Redeemer to his church was on this ground, "O fools, and slow of heart, to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into his glory!" We, too, have been very slow of heart on the same ground. The promises are full of special privileges hereafter to Israel, and hence has risen a deep-seated and lengthened jealousy of us Gentiles, leading us to unbelief in the plain declarations of the Old Testament scripture. The restoration of Israel to their own land, though clearly predicted in words inapplicable to any former return, is disbelieved. The return of Christ to reign over Israel as their King, though again and again asserted both in the Old (Zech. iii. 14—18. Zech. ii. 10—12. Ezek. xxxvii. 21—25; xliii. 6—9) and in the New Testament (Luke i. 32. Heb. i. 8. Rev. iii. 7.) is disbelieved. The glory of their nation in the latter day, though the Old Testament be full of it (Isaiah lx. Jer. xxxi.; xxxiii. Ezek. xx; xxxiv; xxxvi.) and the New sanctions the hope (Rom. xi. 25—31. Matt. xxiii. 39,) is disbelieved. The subordination of the Gentile states to the Jewish nation, though plainly predicted (Isaiah xiv. 1; lx. 3—14; lxi. 5—9; Ezek. xvi. 61,) is disbelieved. Their perpetual continuance as a nation on earth, though expressly stated (Jer. xxxi. 35; xxxii. 37—41; xxxiii. 17—26. Ezek. xxxvii. 25—28,) is disbelieved. The resurrection-inheritance of their fathers upon earth, though foretold by our Lord (Matt. xxii. 23—33; viii. 11,) and his apostles (Acts vii. 5. Heb. xi. 8, 9. 2 Peter iii. 13,) as well as the Old Testament prophets (Dan. xii. 2. Ezek. xxxvii.) is disbelieved. At least I acknowledge my own guilt in my past unbelief of these things.

The evil effects of this stumbling-block are very great. Our mouths are shut when we would enter into argument. How can we convict them of unbelief in plain prophecies, when we ourselves are unbelieving in still plainer prophecies? We must seem to them like aliens wresting away from them their mercies; not like friends seeking their highest good. It shows, too, such unacquaintance with the scriptures, such want of common principles on which to argue, such lax modes of interpretation, and such a doing of violence to the sacredness of God's word, as must needs be real hindrances in the way of their listening to us.

The removal of this stumbling-block must be effected by the simple belief, diligent study, and clear announcement of Jewish prophecies; by delight in the prospect of their fulfilment, and pouring out our fervent prayers, and giving our patient labours of love, for this end. *Ephraim* must *not envy Judah*. We are the children of the Jews, the very seed of Abraham, by the past reception of the gospel from them; they become ours by the quickly approaching reception of the gospel from us. Thus shall we, in spirit, fulfil Elijah's office, "and turn the hearts of the fathers to the children, and the hearts of the children to their fathers."

II. THE STUMBLING-BLOCKS WHICH THE JEWS HAVE PUT IN THEIR OWN WAY.

The confession by us Christians, of our own sins, is needful to lead you, our Jewish brethren, to similar confession on your own ground. And having thus freely testified and acknowledged our own sinfulness, I would now, with equal plainness, and in the same spirit of love, address you, my Jewish brethren. Think of your rejection by the banishment of the ten tribes by Shalmanezer, as you yourselves acknowledge, 2393 years back; think of the destruction of the second temple by the Romans, and the banishment of the two tribes, as you acknowledge, 1769 years since. God must have strong grounds of con-

troversy in so long a rejection. Let us search for these in those scriptures of which you acknowledge the divine authority.

In going through your stumbling-blocks, I would by no means imply that we Christians have not been guilty in the very same matters, if not in the same mode. Far from it; we too have sinned with you; let us "confess our faults one to another, and pray for one another, that we may be healed." Chiefly, and in the foreground, I place SELF-RIGHTEOUSNESS. Moses, in whom you trust, has solemnly warned you of this sin, Deut. ix. 6: "Understand therefore that the Lord thy God giveth thee not this good land to possess it for thy righteousness, for thou art a stiff-necked people." So Moses again says, Lev. xxvi. 41, speaking of you in this time of your affliction, "that if your uncircumcised hearts be humbled, and you then accept of the punishment of your iniquity, then the Lord will remember his covenant with Jacob, and also his covenant with Isaac, and also his covenant with Abraham will he remember, and will remember the land." Nay, God even promises (Deut. xxx. 6) that he himself will "circumcise your hearts, that you may live." O how God pleads with you on this ground in Jeremiah! "How canst thou say, I am not polluted?" And then, after enumerating your sins, he adds, "Yet thou sayest, because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned." Remember, I entreat you, how you attained your restoration from the first captivity, by the deep humiliation and penitent confession of Daniel; yet for seventy years they remained unhumbled, so that Daniel said, "Under the whole heaven hath not been done as hath been done unto Jerusalem. As it was written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquity, and understand thy truth." O stumble no longer at this stumbling-stone,—your own righteousness. See how all the prophets have borne witness that

"the just live by faith, and his soul that is lifted up, is not upright within him."

Next, we place TRADITIONS OF MEN. True, we Christians have also here sinned ; in Papal superstitions most grievously : and everywhere by trusting too much in man. But your own scriptures warn you, my Jewish brethren, of this sin. How plainly Moses speaks on this point, Deut. iv. 2 : "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it ; that ye may keep the commandments of the Lord your God which I command you." How plainly is it testified, (Prov. xxx. 5, 6.) "Every word of God is pure ; he is a shield to them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." In the same manner, Isaiah predicts of you : "Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear towards me is taught by the precept of men ; therefore behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder ; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

According to your own reckoning your Mishna was completed 1626 years since ; your Jerusalem Talmud 1367 years since, and your Babylonian Talmud 1333 years since. And what a stumbling-block these present in the path of simple faith in God's word has been sufficiently shown in tracts, published by the Society for promoting Christianity among you.* O return, return to the law and to the testimony : "if they speak not according to this word, it is because there is no light in them. What is the chaff to the wheat, saith the Lord ?"

COVETOUSNESS is another stumbling-block in the way of some. I allow the noble liberality of many among you, but love of money is, I fear, a real stumbling-stone to some Jews. Nor do I go here on the general report of your fellow-creatures ; nor on the amazing wealth some of

* See M'Caul's "Old Paths," a work full of information.

your nation have accumulated; let your own scriptures be the judge. The words following my text speak very plainly;—v. 17: "For the iniquity of his covetousness was I wroth, and smote him; I hid me, and was wroth, and he went on frowardly in the way of his heart." So Jeremiah testifies thus: "I will stretch out my hand upon the inhabitants of the land, saith the Lord; for from the least of them even unto the greatest of them, every one is given to covetousness, and from the prophet even unto the priest every one dealeth falsely." So Ezekiel testifies, "With their mouth they shew much love, but their heart goeth after their covetousness." Ezek. xxxiii. 31.

O my Jewish brethren, put away, put away this stumbling-block. How can you possibly, to use the words of Job, *make gold* your *hope*, "and say to the fine gold, Thou art my confidence," and really be the children of the living God, and walking in the light of his countenance? Listen to the words of your own Solomon: "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandize of it is better than the merchandize of silver, and the gain thereof than fine gold. She is more precious than rubies, and all the things that thou canst desire are not to be compared to her." How can you be "a kingdom of priests to the Lord," the leaders in a heavenly kingdom, while your minds are thus grovelling in the mire of this world?

A FALSE VIEW OF GOD is another stumbling-block in your way, my Jewish brethren. While you have kept at the remotest distance from literal and open idolatry, you have made to yourselves a strange god unknown to your fathers. This Moses foretold of you (Deut. xxxii. 21,) "They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities, and I will move them to jealousy with those which are not a people;—I will provoke them to anger with a foolish nation." This day is this scripture fulfilled before you. We were not a people of God, we were a foolish nation, and yet how has the Lord honoured us since we believed in

the God of Abraham, Isaac, and Jacob. To this departure from the true God you were always prone. Thus, even of your coming out of Egypt, Amos asks, "Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves." God takes as no worship of him that which is not in spirit and in truth, and that which has no true views of his real character. And yet what perverted views your Talmud gives of God! How often has God declared by Moses (Deut. x. 17,) Samuel (2 Sam. xiv. 14,) and throughout the Old Testament (2 Chron. xix. 7,) that "he regardeth not persons;" God does not respect any person. He chose you to be a blessing to the world, and you have perverted it to self-righteousness and high-mindedness, and, despising us Gentiles, and we now, alas! have also fallen into the same sin. Surely the 67th Psalm may teach us both, that, if God is merciful to us and blesses us, and lifts up the light of his countenance upon us, it is that his "way may be known on earth, his saving health among all nations." Surely your scriptures contain evidence enough that God is not "the God of the Jews only, but also of us Gentiles." You have had partial views of God. How strongly Malachi reproves you for this, and thus announces the solemn determination of Jehovah: "I have no pleasure in you, saith the Lord of Hosts, neither will I accept an offering at your hand. For from the rising of the sun unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts."

Lay aside, then, all these false views of God's partiality. See that his special grace to any is for the good of all. See that his name is LOVE. See, as Moses so beautifully reveals, "The Lord your God is God of gods, and Lord of Lords, a great God, a mighty and a terrible, which regardeth not persons, nor taketh reward. He doth execute the

judgment of the fatherless and the widow, and loveth the stranger in giving him food and raiment. Love ye, therefore, the stranger, for ye were strangers in the land of Egypt."

I add one more stumbling-block. The crowning and most fearful of all your stumbling-blocks, the sum of the whole is, your UNBELIEF IN THE SON OF GOD. This is your great sin, this is the capital guilt of your nation, this is the whole cause of your other sins, of your dispersion, and degradation, and unparalleled affliction, lengthened, as you yourselves acknowledge, nearly 1800 years. You have walked contrary to God in this, and have brought on you that sevenfold punishment so clearly and so often predicted in the 25th of Leviticus. Though Moses has so expressly forewarned you that God would "require it of you," if you would not "hearken to the prophet like himself, raised from the midst of you," you have not hearkened to that Prophet. Though Isaiah had predicted, (viii. 14,) that he should be "for a stone of stumbling, and for a rock of offence to both the houses of Israel," you have not taken the solemn warning. When God said, as Isaiah declares, (xxviii. 16.) "Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation;" it still came to pass, as David had predicted, "the builders refused this stone:" that stone which "became the head of the corner." Thus were Isaiah's predictions of your unbelief realized, "Who hath believed our report, and to whom is the arm of the Lord revealed?"

Think not to say, the Lord Jesus Christ has not fulfilled the promises of glory. I have already acknowledged the great sinfulness of us Christians in our unbelief of these promises. A right faith in God's word would have led us, as well as you, to see the glory yet to be revealed, as clearly as we see the sufferings really accomplished; and though now *we see* not yet *all things put under him*, it is only, according to his own words, delayed till he return and establish everywhere his own happy kingdom.

Christians are beginning to believe that the kingdom

will be restored to Israel. O do you Israelites begin to believe that your fathers have pierced God's only Son, have "denied the Holy One and the Just, and desired a murderer to be granted in his place, and killed the Prince of Life, whom God raised from the dead." Let us in joint humiliation put away every stumbling-block, and come to the one God through the one Redeemer, "for there is no difference between the Jew and the Greek, for the same Lord over all is rich in mercy to all that call upon him."

III. The blessed fruits of their removal.

These fruits are set before us in the verses which follow our text.

1st. Humiliation and contrition.—"For thus saith the High and Lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit." When we have removed these stumbling-blocks, all our high-minded thoughts of ourselves perish ; the ground on which they rested is taken away, and we see what is our real character, as vile and miserable sinners before the Holy God. We get to Isaiah's state of mind, when he saw the glory of the Lord ; "Woe is me, for I am undone, because I am a man of unclean lips." We gain Job's deep views : "I abhor myself, and repent in dust and ashes." Very clear and very gracious are the promises to you, my Jewish brethren, on this very point, in the prophecies of Zechariah : "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication, and they shall look upon him whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born." Here is that sowing in tears, which must precede your reaping in joy. Bitter it is, but blessed, most blessed ; it is the beginning of all your true glory.

Revival and healing.—The promise goes on thus : "To revive the spirit of the humble, and to revive the

heart of the contrite ones. I have seen his ways and will heal him." God, even our own God,—I speak to Jew and Gentile,—is full of compassion, and will not contend for ever: when he sees the end of affliction answered, and that men are brought to a state of mind in which he can wisely and justly, as well as lovingly and graciously appear for them, then his mercy delights to have free course in doing good to them. As the Lord, in his tender mercy, appeared for Israel again and again, in days that are passed; in Egypt, in the wilderness, under their judges and their kings, in Babylon, under the Maccabees, and in the birth of his Son Jesus, and the raising up of the apostles from among them, so he will appear again, far more gloriously, and the former deliverances shall be no more related for the greater deliverances yet to come. Then shall it be said, as Jeremiah twice predicts: "The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers." Jer. xvi. 15—24; viii. It is not a new work we want for Israel, but a revival of former dealings with them; let us then all plead for Israel, for whose revival both Jew and Gentile are deeply concerned, in the beautiful words of our Prayer-book, "O Lord, arise, help us, and deliver us for thy name's sake. O God, we have heard with our ears, and our fathers have declared unto us the noble works that thou didst in their days, and in the old time before them." O when the great Physician comes, how assuredly and how joyfully will he fulfil his gracious promises, "I will heal their backslidings. I will love them freely." When that Light of the world returns, we shall understand the rich and gracious prediction, "Unto you that fear my name, shall the Sun of Righteousness arise with healing in his wings."

COMFORT AND PEACE, too, are promised; "I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; Peace, peace, to him

that is far off, and to him that is near, saith the Lord; and I will heal him." No one can have read the Old Testament promises to Israel, without seeing how much the Holy Ghost dwells on their being comforted. THRICE is the command given in one place, "Comfort ye, comfort ye my people; speak ye comfortably to Jerusalem." TWICE is the promise repeated in another. "As one whom his mother comforteth, so will I comfort you, and ye shall be comforted." This shews indeed, first, the great depth of their previous mourning and humiliation; but it shews also the fulness and permanence of the comfort that shall be given them. How amazing will be the contrast to their present sorrow, when all the rich and great consolations which are in Christ Jesus are imparted. With this, perfect peace will be given. How often do the scriptures dwell on this peace as the result of our Redeemer's return and reign over Israel. His title is "the Prince of Peace. They shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. In his days shall the righteous flourish, and abundance of peace so long as the moon endureth." All these blessings, my Jewish and Christian brethren, are in reserve for us on putting away our stumbling-blocks. Through Jesus we are one. "He is our peace who hath made both one, and hath broken down the middle wall of partition between us." O let us together exalt and glorify his name alone.

I cannot forbear noticing another twofold fruit of the removal of these stumbling-blocks: GLADNESS AND GLORY. To these the prophet calls our attention in the latter chapter: (Isaiah lxv. 18, 19.) "Behold, I create Jerusalem a rejoicing, and her people a joy; and I will rejoice in Jerusalem; and joy in my people, and the voice of weeping shall be no more heard in her;" and he bids all that love her, and all that mourn for her, "to rejoice and be glad with her." lxvi. 10. The Lord too promises, "I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream." Isaiah lxvi. 12. Indeed, when we

remember that Jerusalem is called by our Lord Jesus in the New Testament, "the city of the great King; and in the Old Testament, "the throne of God's glory;" and it is said of times yet to come, "the name of the city from that day shall be, The Lord is there;" when we remember that both Old and New Testaments declare, that the Son of the Highest "shall have given unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end;" with such a Monarch, with such a throne, and city, and kingdom, what words can at all describe, what imagination can even reach the exceeding, the full, and the eternal glory yet to be given to Israel!

O when that quickly-coming day arrives, while "darkness covers the whole earth," and the shades of the great tribulation thicken on every side; and the first streaks of the returning Sun of Righteousness paint the distant horizon, as his glory rises more and more upon us, with what shouts of joy will God himself say to Zion, while his glorified hosts re-echo the glad sound, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold, darkness shall cover the earth, and gross darkness the people; but the Lord shall rise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

O brethren, Jews and Christians, let us quickly remove all our mutual stumbling-blocks, that this day of full blessedness and glory may at length, in all its healing, shine forth over all the earth.

APPENDIX I.

REV. C. SIMEON'S ADDRESS TO THE UNDERGRADUATES OF CAMBRIDGE, AT THEIR MEETING, OCTOBER 31, 1836, [page 153.]

THE following address from the Rev. Charles Simeon to the students composing the Undergraduates' Missionary Association (of which the Rev. W. Carus, Fellow and Senior Dean of Trinity College, is President), was at his express desire, taken down by me, from his dictation, on Monday morning, the 31st of October, 1836, (while lying on his bed without hope of recovery,*) with a view to its being read at the meeting of the association in the evening of the same day. So calm and collected, so vigorous, I may say, was his mind throughout, that on reading over to him the draft of which this is a transcript, *no* correction *whatever* was found necessary, and it was read by me to the meeting word for word as it was dictated to me, in a low whisper, from his own lips. It was written with the knowledge that the subject of the conversion of the Jews would be brought before the Society in the course of the evening.

G. SPENCE.

MY DEAR YOUNG FRIENDS,

I have long wished to address you on this occasion, and since I have no hope of doing it by word of mouth, I have wished to do it through the medium of Mr. Spence,† but the weakness that has come upon me, incapacitates me from doing it as I could desire. You will, however excuse my infirmities.

* He died on Sunday, the 13th of November, at a quarter before two o'clock.

† One of Mr. Simeon's curates.

The thing which I wish to bring before you is this:—Ought we, or ought we not, to resemble Almighty God in the things most near and dear to God himself?

It has been the one object of my life to do so, and it is my dying prayer for you that you may do so also.

Now, I ask, what is at this very moment, God's view of his ancient people, and his feelings towards them? "I have delivered the *dearly beloved of my soul* into the hand of her enemies." Jer. xii. 7.

Are such *God's* feelings towards them even now? And ought not ours to resemble them? Have we no cause for shame, and sorrow, and contrition, that we have resembled him so little in past times? And has not every one of us cause for shame, and sorrow, and contrition, for his sad want of resemblance to God at this very hour? Yea, for his *very contrariety* to God in this respect? Yes, have we not reason to blush and be confounded before God, when not even a desire for this resemblance has existed in our minds?

Respecting them at this moment also, God says, (Rom. xi. 28,) "They are *beloved* for the fathers' sake;" and have we no sense of shame that there is *no correspondence* of mind between God and us in that respect?

But God says concerning them, "I do not this for your sakes, O house of Israel, but for mine *holy name's sake*, which ye have profaned among the heathen, whither ye went. And I will sanctify *my great name*, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that *I am the Lord*, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land." Ezek. xxxvi. 22, 24.

Now, I ask, let the *Jews* be ever so insignificant, so that we do nothing for *their* sakes, ought not the glory of *God's holy name* to be as dear to us as it is to him? Are there *no obligations* lying upon us on this ground? Have we no cause for shame, and sorrow, and contrition, that these considerations have weighed so little on our minds? Surely, if we felt as we ought, the glory of God, as connected with this subject, *should* be dear to us, dearer than life itself. But who in this view does not stand self-condemned before God?

But let us enter upon another part of the subject. God's *design* and *purpose towards* them (Jer. xxxii. 41), "Yea, I will *rejoice* over them *to do them good*, and I will plant them in this land assuredly, *with my whole heart* and *with my whole soul*."

Now, I ask, is this *God's* state of mind towards them? What, then, should have been ours? But, alas! what are our own? what have they been in times past? What are they at the present mo-

ment? Tell me, are we not *sadly unlike* to God? and should it not be a matter of daily humiliation that we are so? Yea, should we not all rise at this moment as one man with self-indignation against ourselves, that we are so *utterly* unlike to God? and so little desire to resemble him, and to accomplish his will?

Read what is said in Zech. iii. 17—20, "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his *love*, he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord."

And having read it, ask whether we should not rise to this mind? Can we hope for God's blessing on our own souls, when we have so little regard for the souls of his most dear people, and so little resemblance in ourselves to him respecting them?

I say no more. May God speak to all of you with thunder and with love. And may my *dying* hour be a source of *life* to God's interest among you all, both in this place and throughout the world!

[The address was listened to throughout with the most intense interest and attention—as a voice from the grave.]

II.

SCRIPTURAL STUDIES, AS TO THE CONVERSION AND RESTORATION OF THE JEWS,

POINTED OUT AND RECOMMENDED IN A LETTER TO A CLERICAL FRIEND.

The following paper, now somewhat enlarged, was drawn up at the request of a private Friend.

My dear Friend,

I have great pleasure in redeeming the promise which I made to you at ———, to give you such hints in a letter as might assist any of our dear brethren to a course of study that would be useful in fur-

nishing their minds for instructing their people in the very important duties of caring, praying, and labouring for, the salvation of Israel. The only drawback is the conviction of my own ignorance in comparison with so many more able to render this work of love efficiently.

I will bring the subject before you under Scriptural Reading, General Reading, and Personal Intercourse with the Jews.

I.—SCRIPTURAL READING.

The largeness of the subject here is the chief difficulty, as from Gen. xii. to Rev. xxi. there is a continual reference to Jewish relations. I will therefore rather here give heads of subjects than any argumentative statement.*

1.—GENERAL VIEWS.

1. The danger of ignorance on this subject, and its connexion with the fall of the Gentiles. Rom. xi. 25, and 20, 21.
2. The mind of Christ about the salvation of Israel. Isaiah lxii.; Matt. x. 6; xv. 24; xxiii. 37—39. Luke xiii. 34; xix. 41—44; xxiii. 27—31, 34.
3. His last direction as to preaching the gospel. Luke xxiv. 47. Acts i. 8. Rom. i. 16.
4. His exaltation to give them repentance. Acts v. 31.
5. The mind of the apostles. Rom. ix. 1—5; x. 1.
6. Their last recorded question to Christ, and his answer. Acts i. 6—8.
7. The connexion between the history of the Jews and the progress of the gospel. The rejection of Israel. Rom. ix. The call of the Gentiles. Rom. x. The restoration of Israel, that God may have mercy on all. Rom. xi.
8. The connexion of the Jewish economy with spiritual things. Heb. viii. 9, 10.

II.—COURSE OF SCRIPTURE TESTIMONY IN ORDER OF BOOKS.

Gen. xvii. 1—8. The original promise made to Abraham; its everlasting nature; its extent and perpetuity. See Acts vii. 1—5.

Exod. iii. 1—15; vi. 1—8. The connexion of Israel with the name of God and with everlasting promises.

Exod. xix. 1—6. Original covenant with Israel compared with the

* The author has given, in his Practical Guide to the Prophecies, a collection of the prophecies concerning the Jews, taken from Powell's Concordance, which was approved by Dr. John Owen. The same table was also adopted by the Rev. John Brown of Haddington, and inserted at the end of his Bible. The views respecting the Jews advocated in this publication are common to those who have diligently searched the scriptures.

Christian, 1 Peter ii. 5—9; renewed to Israel on a ground of grace. Jer. xxxi. 13—37; and the future application confirmed, Jer. xxxi. 38—40.

Lev. xxvi. 32—45. Deut. iv. 27—31. The promise of special grace to Israel after all their sins.

Deut. xxx. 1—10. The promise of final restoration after the Babylonian and Roman captivities.

Deut. xxxii. The song of Moses.

ver. 21. The calling of the Gentiles occasioned by the sin of the Jews.

29—35. Their victory at their latter end.

43. The rejoicing of the Gentiles in Israel's deliverance.

Psalms of Israel's recovery or deliverance.

xlviii. Compare ver. 2, with Matt. v. 35; and ver. 8, 11—14, its everlasting establishment.

liii. The comfort, the hope of the salvation of Israel ver. 6.

lxvii. The blessing of Israel leads to the Gentiles' salvation.

lxviii. 22—34. Blessings yet to be fully realized through Israel, as also lxix. 34—36.

lxxvi. Victory of God connected with Judah and Israel.

lxxx. Prayer for the restoration and blessing of Israel.

lxxxvii. Privileges of Zion, notwithstanding its present rejection, ver. 7—15.

xcviii. A new song for mercy shown to Israel, in which two great effects, joy of creation and salvation of God, are seen by all.

cii. 13—28, relate to the redemption of Israel.

cv. 5—12. The covenant of the inheritance of Canaan made to a thousand generations; even an everlasting covenant.

cxv. Special blessings of Israel and house of Aaron, leading to general blessings.

cxviii. The same connexion, and also the blessing of Messiah, when Israel is restored. Compare ver. 26, quoted by Christ, Matt. xxiii. 39.

cxxii. Prosperity to those who love Jerusalem.

cxxv. The abiding of Mount Zion an image of eternal protection.

cxxvi. The restoration of Israel full of amazing mercies, ver. 1.

cxxviii. The crowning mercy to see the good of Jerusalem.

cxxxii. 13—18. Zion chosen as God's rest for ever.

cxxxv. Blessing on the house of Israel, Aaron, and Levi, and Jerusalem, prepare for a general blessing.

Isaiah ii. The local hill of Zion: Compare Micah iv. 1—13. Connected with the worship of all nations. From ver. 10—21: the great day of the Lord, the time of its fulfilment.

Isaiah iv. Visible glory to rest upon the assemblies of Judah, v. 3—6.

viii. Judea dignified with the title of Emanuel's land.

ix. The great promise of Christ is connected with the deliverance of Israel, ver. 3—7.

x. The ceasing of God's indignation (ver. 25) is connected with Israel's redemption.

xi. In this chapter we have—

1. Literal and Local restoration, ver. 11—14.
2. Outward miracles to effect it, ver. 15, 16.
3. The judgment of Christ attending it, ver. 4, 5.
4. The blessed natural and moral change of the earth, ver. 6—8.
5. The revealing of God's glory.

xii. Israel's song of praise, and its diffusion through all nations, ver. 4, 5.

xviii. Local presentation before God in Zion, ver. 7. An invitation to all the world to behold and adore, ver. 3—7.

xix. Israel a source of blessing to other nations, ver. 23—25; and a special title of honour given to Israel, ver. 25.

xxiv. The visible reign of the Lord in Zion, ver. 23. The season of this reign, the binding of Satan. Compare ver. 22, and Rev. xx.

xxvi. The rejoicing of Judah in the restoration of the Jews, ver. 1—6. Its effects on the world, ver. 9.

xxvii. The sure protection of Israel, ver. 2—5. The blessing of the world through Israel. The time of this the opening of the Millennium. Compare ver. 1, and Rev. xx.

xxix. Knowledge, life, and joy, the fruit of Israel's conversion, ver. 17—23.

xxx. 19. Two connected promises, the people dwelling in Zion and weeping no more.

xxxiii. The perpetuity of Zion as a habitation of the Jews, ver. 20—24.

xliv. The outpouring of the Spirit at Israel's redemption, ver. 1—6; 21—23.

xlix. Christ's first coming; call of the Gentiles during Israel's dispersion, ver. 5—7. Restoration of Israel and their glory, ver. 8—26.

lii. Glories of Israel's redemption, 1—12.

Isaiah lix. Their conversion—return of Christ, ver. 20, 21. Rom. xi. 26, 27.
lx. The full view of Israel's restored glory.
lxi. The same, ver. 5, 6, 9.
lxii. The mind of Christ on this subject, ver. 1, and that imparted to his watchmen, ver. 6, 7.
lxv. The joy of Jerusalem connected with the new heaven and the new earth, ver. 16—25.
lxvi. Travail and joyful birth in Zion—and her joy at the coming of the Lord.

On account of the largeness of the subject the remaining portion of the Old Testament may be more briefly noticed.

Jeremiah i. Promises of Israel's restoration, iii. 16—18; xii. 14—17: xvi. 14, 15; xxiii. 5—8; xxx. 18—21; xxxi. 10—14; 23—25, 38—40; xxxii. 37—41; xxxiii. 10—13; xlvi. 27, 28; l, 19.
ii. Promises of Conversion, iii. 15—18; iv. 1, 2; xxiii. 3, 4. 6; xxx. 17—22; xxxi. 3, 4, 18—20, 31, 34; xxxii. 37, 40; xxxiii. 6—9, 14—16; l. 20.

Ezekiel. Promises of Restoration, xi. 17, 18; xvi. 53; xx. 32—38, 42—44; xxviii. 25, 26; xxxiv. 13, 14, 25—29; xxxvi. 1—15, 22—24, 28—36; xxxvii. 12, 21, 23, 25; xxxviii. 8—14; xxxix. 25—28; xliii. 7—9; xlvii. 13—21; xlviii. 29—35.
Promises of Conversion, xl. 19, 20; xvi. 60—63; xx. 37, 43, 44; xxxiv. 23—26, 30, 31; xxxvi. 25—27; 29—32; xxxvii. 14, 23, 26—28; xxxix. 22, 25, 29.

Daniel vii. 27, 44. The people of the saints of the Most High are specially the Jews. xii. 1, 2, Promise of Israel's return, and attendant resurrection of the dead.

Hosea iii. 4, 5. Separate restoration and conversion of the ten tribes.

Joel iii. 19, 21. Signal judgment on the Gentiles. 17, 21. Perpetual safety of Israel.

Amos ix. 11—13. The tabernacle of David re-established, Acts xv. 16, 17.

Obadiah 17—21. Possession of the lands.

Micah ii. 12. All of Jacob gathered.
iv. 7. Her that was cast off made a strong nation.
v. 7. The remnant of Jacob a blessing to the earth.
vi. 18—20. The pardon of all their sins.

Zephaniah xii. 19, 20. The gathering again of Israel.

Haggai ii. 6—9, 21—23. Compared with Heb. xii. 27—29.

Zechariah ii. 4—12. Yet unfulfilled.

Zechariah viii. 7—23. The nations to seek the Lord in Jerusalem. See also ix. 12—16; x. 6—10; xii. 2—10; xiv. 10—19.

Malachi iv. 5, 6. A second coming of Elijah, yet future. According to our Lord's words, Elijah truly shall come and restore all things; the full restoration of Israel here predicted.

The New Testament evidence of the Jewish Restoration. *This is ably shown by Dr. M'Caul in his tract.* See Rom. iii. 1; ix. 4; xi. 1, 29. Luke i. 68—75, 32, 33. Matt. xix. 28. Luke xxii. 29, 30. Acts i. 6—8; ii. 30; iii. 21. Evidence of the New Testament that the Jews are not now cast away, Acts i—ix. Rom. xi. 1—5; i. 16. 1 Cor. i. 21—23. Gal. vi. 15, 15. Ephes. ii. 12—19. Col. iii. 11. 1 Tim. ii. 4—6. Hebrews generally. James i. 1 Pet. i. 1. Rev. iii. 9; xxi. 10—12.

II. GENERAL READING.

The Books published from age to age in the Christian church respecting the Jews are very numerous. I have recently republished the whole of Justin Martyr's dialogue with the Jew Trypho, in my "Fathers of the Christian Church," and from Justin to the present time the subject has never wholly slept. In my "Christian Student," pages 540, 541, 579, and 580, I have given lists of these books. But it is only for those engaged in labours among the Jews that it is necessary to enter at large into these studies.

For general use I would recommend.

Adam's History of the Jews.
Basnage's History of the Jews.
Allen's Modern Judaism.
M'Neile's Lectures on the Jews
M'Caul's Sketches of Judaism.
Anniversary Sermons of Jews' Society.
M'Caul's Old Paths.
All M'Caul's books on the Jews in general.
Herschell on their present state.
Hirschfeld's Strictures on the Jews.
Glasgow Course of Lectures on the Jews.
Finn's Sephardim.
Samuel's Ten Tribes.
Liverpool Lectures.
West Street Chapel Lectures.

Jews' Society's Reports, Expositor, Intelligence, and Tracts in general.
Mayer's History of the Jews.
Wolff's Journals.
Mrs. Simon's Ten Tribes Identified.

CONTROVERSY WITH THE JEWS.

Bishop Kidder's Demonstration.
Melville Horne's Address to Jews.
Scott's Answer to Rabbi Crool.
Mosaism, Rabbinism, and Christianity.
Leslie's Easy Method.
Frey's Joseph and Benjamin.
Talib on David Levi.
Frey's Jewish Intelligencer.
Questions and Answers, by London Society.

PROPHETICAL TREATISES.

Eyre's Observations on their Restoration.
Bicheno on their Restoration.
Faber on Conversion of Judah and Israel.
Tyso's Enquiry.
Brooks's Elements of Prophecy.
Meade's Sermons on the Jews.
Gouge's Calling of the Jews.
Miss Hancock's Feast of Tabernacles.
Freeman's Israel's return, or Palestine regained.
Lyall's Propædia Prophetica.
Henderson on Isaiah.

III. PERSONAL INTERCOURSE WITH THE JEWS.

This is the most effective means of getting a real knowledge of their state, and a deep interest in them. They are, when we come to them in the spirit of real kindness, expressing our good wishes for their spiritual welfare, in general very accessible, especially when a common friend introduces us to them. They have received hitherto but little kindness from Christians, and, therefore, are the more sensible of it when really shown to them. And all intercourse with them on Christianity abundantly recompenses itself, in giving us increased and growing knowledge of the Old Testament Scriptures.

There are various classes of characters, from the worst Infidel Jews, through the money-getting and self-righteous, to the really devout, the awakened, and the inquiring Jews.

The full acquaintance with Old Testament prophecy exceedingly facilitates access to the minds of the Jews, and removes stumbling-blocks. See my Sermon on "The present Duties of Christians and Jews."

Thus, my dear friend, I have endeavoured to meet your wishes by giving you such hints as have occurred to me. May the Lord give them his blessing! Sure I am that we gain a blessing in seeking the blessedness of Israel, in every way, in knowledge of the scriptures, and of the purposes of God, in a fuller view of his glorious character, and the riches of his grace, in deeper sense of our own privileges and sins, and greater gratitude, and in an enlarged heart, for the good of all men. And as we are thus gainers, so are our dear flocks, whose spiritual welfare is what lies nearer to our hearts. May you and our

other friends richly experience this in your enlarged efforts to bring this subject before your people.

Ever affectionately yours,

Watton Rectory, June 5, 1838. E. B.

III.

PREPARATION FOR SUFFERING FOR THE TRUTH.*

The circumstances of the times are more and more bringing faithful Protestants again into full conflict with all the adversaries of the faith once delivered to the saints. In this conflict we are exhorted to contend earnestly. We contend indeed for the truth of God, the common salvation, the rich inheritance which God has freely given to the sons of men, and by the grace of God we know that we shall be more "than conquerors through him that loved us." Though the war be sharp and prolonged, may we only the more "wax valiant in the fight, till we turn the armies of the aliens to flight." The stirring events of these days call upon Christians to take the whole armour of God; and "his truth shall be our shield and buckler in the evil day." Psalm xci. 4.

There is one part of the duty of the church which has hitherto been little regarded. From the extraordinary peace which God has given to the world, a period of quiet clearly predicted before the last troubles, (1 Thess. v. 2, 3. Rev. vii. 1; viii. 1,) Christians have not had their attention directed, as the earlier church had, to the duty and privilege of suffering for Christ.

But as the predicted trials are manifestly drawing nearer, my object will be in this paper to lead Christians to prepare and be ready for them, that they may be enabled to withstand every temptation, and become the largest blessings in those trials, to their country, their fellow-Christians, and their fellow-men.

That trials are before us must be obvious to every reflecting mind, acquainted with the actual state of Christian world, and with the word of God.

What is the state of the Christian world? It is probable that a number considerably exceeding two hundred millions are now living on the earth, who have been baptized into the name of the Father, and of the Son, and of the Holy Ghost. What is the spiritual condition of these millions? Let us classify them and glance at their state.

* This Paper was written for "The Protestant Annual," and is here slightly enlarged and inserted in this work as further illustrating it.

1 Eastern Churches 6 millions.
2 The Greek Church 42 millions.
3 The Romanists 100 millions.
4 The Protestants 60 millions.

There are, we may well hope, in the worst of these classes, thousands who worship the Father in spirit and in truth: the number is known only to him who seeth in secret, and is probably far larger than many a desponding heart would imagine, and that, even in those we are ready to view as the darkest parts of the earth. But still the actual state of the Christian world, as proved by the facts that are open and evident, is manifest. "By their fruits we know the false teachers," and there are sins "open beforehand, going before to judgment."

The EASTERN CHURCHES have longest had the truth, and what is their spiritual condition? While we have to thank God that, amidst enormous oppressions and injuries from the Mahomedan scourge, they have retained the name of Christ, and the early creeds of the church, and have also suffered contumely of all kinds and degrees for that name which they bear; yet, alas! whether we view the Jacobites, Armenians, or Nestorians, they have, as a body, sunk into outside worship, the adoration of pictures, and confidence in saints; and are to a large extent adhering to lying vanities, trusting in the wooden cross, and the merest shreds and forms of religion. They are also living in the grossest ignorance of Divine truth, and by all kinds of wickedness are constantly dishonouring the name of Christ. The Saracen woe chiefly affected them, but they repented not, and they are now fearfully like that "rejected earth which beareth thorns and briars, and is nigh unto cursing, whose end is to be burned."

The GREEK Church, including the Established Church in the Russian empire, is a large proportion of the Christian world. There is much of God's truth in different branches of the Greek Church. They hold the Apostles', the Nicene, and the Athanasian Creed, and they have separated from the Man of Sin; though they retain, alas! many of the evils of that apostacy, using paintings and various superstitions in their worship, and having, as is too evident, to a prodigious extent the name only of Christians. Christianity in the Greek Church, which had before lost its purity and power in those professing it, became, from the time of the Turkish woe, as it were, slain, through the countries that formed the third empire. Rev. ix. 18.

The ROMANISTS number the largest proportion in any single class of Christians in connection with the profession of the Christian faith, and there are many of the true people of God among them. Rev. xviii. 4. The European kingdoms still chiefly belong to them. In Austria, France, Spain, Portugal, Belgium, Sardinia, Naples, Bava-

ria, Tuscany, and the Papal States, Popery is the dominant religion; though more or less wasted and crippled by the revolutions of the last fifty years in every state. But have Romanists been taught by the judgments on the Eastern Churches to repent? No. "The rest of the men which were not killed by these plagues, yet repented not of the work of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood." There have since descended upon them five of the vials of God's wrath, but they have "blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds." Rev. xvi. 11.

PROTESTANTS have now in their churches the chief vigour and purity of the Christian faith; and in the British Isles and the United States, and in Holland, Germany, and Switzerland, as well as in other countries, great numbers of devoted servants of Christ have not defiled their garments, and are glorifying the name of Christ by their faith, hope, and love. But the great mass of Protestants, even in the most favoured countries, with an awful accumulation of guilt, sinning against the revived light of Divine truth, which had visited them, and all the solemn warnings of judgments on the Eastern Churches by the Saracen woe, on the Greek Churches by the Turkish woe, on the Roman Churches by the five vials of wrath poured on them, and on Mahomedan lands by the 6th vial poured on the river Euphrates, seem to have sinned before God with eminent and peculiar guilt. Oh, let us remember our real guilt is, as we stand in the sight of him who judges men according to the means which they have of knowing and serving him. The unclean spirits that are now abroad through all the kingdoms of the Roman Empire, with their unparalleled spread and activity; Jesuits, Revolutionists, and Infidels, shew very manifestly the corrupt state both of the Roman and the Protestant Churches. And indeed we may expect the greatest and most daring wickedness to be manifested where the fullest light and love have been perseveringly rejected.

And what says the word of God to this? I speak to those who admit the Protestant application of the Revelation; who do not, because of difficulties in interpretation, in the spirit of the English Infidel Gibbon, and the French Infidel Volney, reject prophetical truth as they rejected Christian truth; who believe with their Protestant forefathers, that Babylon and the Man of Sin, and the mystery of iniquity, describe the Pope and Popery.

To such it must be evident, that events have already largely fulfilled the Book of Revelation, and that all these corruption of Christianity were foreseen. To such it is generally evident that the 6th vial is now pouring out on the Turkish empire, and that the 7th vial brings that revolution which is described as "a great earthquake such as

was not since men were upon the earth, so mighty an earthquake and so great." This harmonizes with those oft-repeated testimonies of the prophets and our Lord, (Isa. xxvi. 20, 21. Jer. xxx. 7. Dan. xii. 3. Joel ii. 2. Matt. xxiv. 21. Luke xxi. 25,) of "a time of trouble" before his return "such as never was since there was a nation to that same time; no, nor ever shall be."

And the righteousness as well as the necessity of these judgments will be clear when we remember that peculiar light afforded (Matt. x. 15,) and previous warning rejected, very greatly increase the guilt of men. The Israelites, neglecting the warnings which the judgments on Egypt had afforded them, were overthrown in the wilderness. Psalm cvi. 21—27. When Judah continued in idolatry, unwarned by the captivity of Israel, the Lord accounted Judah more guilty than Israel. Jer. iii. 8—11. For the same reason Belshazzar was punished more severely than Nebuchadnezzar, because he knew God's dealings with his father, and did not humble himself. Dan. v. 22. In the same way, as just noticed, the judgments on the Eastern Churches by the Mahomedan woes were a warning to us of the western, and the vials poured out on Papal and Mahomedan empires to us Protestants. All which warnings, and the instruction then given, slighted, and disregarded, increase the sins of our impenitence, unbelief, and high-mindedness, (Rom. xi. 20, 21. Rev. xvi. 9, 11,) accumulate the guilt of past ages on the churches on which the judgment finally comes, (Matt. xxiii. 35 Rev. xviii. 24,) and leave their situation without remedy, (2 Chron. xxxvi. 16.)

We may take it then for an assured truth, that trials of a specially severe character are before the Christian world, continuing impenitent, and that they are near to us. It is clear that there is *a great multitude, which no man can number, of all nations, and kindreds, and people, and tongues, which stood before the throne, and before the Lamb*, of whom it shall be said, *these are they who came out of the great tribulation*, (της θλιψεως της μεγαλης). Our Lord does not return till this tribulation has come. Matt. xxiv. 29, 30. Luke xxi. 25. If we look for reigning, we must also look for previous suffering. Matt. xx. 20—23. 2 Tim. ii. 21.

But do the scriptures give any particulars of THE NATURE OF THESE TRIALS? This may be seen in the various predictions of them.

GENERALLY we may observe, in the words of Dean Woodhouse, "Throughout the whole of the prophetical Scripture, a time of retribution and vengeance on God's enemies is announced. It is called "the day of the Lord—the day of wrath and slaughter—of the Lord's anger, visitation, and judgment—the great day—the last day." .....At the same time it is to be observed, that this kind of description, and the same expressions which are used to represent this

great day, are also employed by the prophets to describe the fall and punishment of particular states and empires; of Babylon by Isaiah, (chap. xiii.) of Egypt by Ezekiel, (xxx. 2—4, xxxii. 7, 8,) of Jerusalem by Jeremiah and Joel, and by our Lord, (Matt. xxiv. In many of these prophecies the description of the calamity, which is to fall on a *particular* state or nation, is so blended and intermixed with that general destruction which in the final days of vengeance will invade all the inhabitants of the earth, that the industry and skill of our ablest interpreters have been scarcely equal to separate and assort them. Hence it has been concluded by judicious divines, that these partial prophecies and particular instances of the Divine vengeance, whose accomplishment we know to have taken place, are presented to us as types, certain tokens, and forerunners of some greater event which are not disclosed in them. To the dreadful time of universal vengeance they all appear to look forward beyond their first and most immediate object. Little indeed can we doubt that such is to be considered the use and application of these prophecies, since we see them thus applied by our Lord and his apostles. (Matt. i. 22, 23; xxvii. 9. John xv. 25; xix. 36, 37. Acts ii. 20, 27; iii. 19, 22, 24. Heb. iv. 7, 8; x. 27, 37. Rom. ii. 5. Gal. iv. 24. Ephes. v. 14. 2 Thess. ii. 3. &c. 2 Peter iii. 2—14. One of the most remarkable of these prophecies is that splendid, or rather most awful one of Isaiah xxxiv. the importance and *universality* of which is to be collected from the manner in which it is introduced.. .....It represents the day of the Lord's vengeance, and the year of the recompenses of Sion; it descends on all nations and their armies.....The hosts of heaven are dissolved, the heavens are rolled together as a scroll of parchment; the stars fall like a leaf from a vine, or a fig from its tree. And yet *Idumea* is mentioned by the prophet as the particular object of vengeance. Such seems to be the typical completion and primary application of this prophecy, but it has evidently a more sublime and future prospect, and in this sense *the whole world* is its object..... Such prophecies have evidently received their partial accomplishment, yet as evidently looked forward to a more full and glorious consummation. They are not become a dead letter; they unite in pointing to some grander object which all such prophecies describe, even the universal and final overthrow of the enemies of Christ. And they encourage us to look with certain assurance to the completion of the predictions in their final sense, since we have already seen them fulfilled typically."*

Some of the most STRIKING PARTICULARS connected with the last trials, and taking place in that day of the Lord which is as a thou-

* See Woodhouse's Apocalypse Translated, and his Note on the double sense of Prophecy, pp. 172—174.

sand years, SEEM—for except as the word of God is clear and express, far be it from the writer to speak positively on unfulfilled events, and especially on the order of them—I say they seem to be these—

THE PEOPLE OF ISRAEL SHALL IN THESE TROUBLES BE RESTORED TO THEIR OWN LAND. On this the prophet Daniel xii. 1, is explicit. In the midst of the trials, when the enemy is coming in like a flood, "the Spirit of the Lord shall lift up a standard against him." Isaiah lix. 19. The Jews shall be remarkably restored: and this itself will be "as an ensign lifted up on the mountains," and as the blowing of "a trumpet to all the inhabitants of the world and dwellers upon the earth." Isa. xviii. There are two stages in their restoration; the first, A GRADUAL AND PREPARATORY RESTORATION in a self-righteous and persecuting state, (Isa. xxvii. 12; lxvi. 1—10,) liberalizing and infidel, (Ezek. xx. 32, 33,) and anticipating their peace and health as come, (Jer. viii. 15. Isa. lxvi. 3.) This is the signal to the nations that the mystery of God is about to finish. Dan. xii. 7. Rev. x. 7. On this restoration the last dregs of their bitter JEWISH TRIBULATION are drunk up by the nation, through the unprovoked jealousy, hatred and confederacy of the Gentile nations waging war against them. Ezek. xxxviii. and xxxix. Zech. xiii. 8, 9; xiv. 1, 2. At length, in the progress of the day of Christ, and after the resurrection of his saints, THEIR MESSIAH and deliverer APPEARS FOR THEM. Then the cup of trembling is taken out of their hand and put into the hands of those that afflict them, (Isa. li. 17—23,) and passes over to the Gentiles, (Rev. xix.) THE FULL AND GLORIOUS RESTORATION of Israel is after their preparatory restoration; when the Jews join in the hallelujahs of the last triumph of the whole church of Christ, (Rev. xix.) on the return of our Lord.

THE TRIBULATION OF THE GENTILES commences with the 7th vial and is the beginning of the third woe-trumpet, or the last judgment, which is a lengthened period, including THE GENERAL FIRE described by St. Peter, (Rev. xi. 14—18; xvi. 17—21. 2 Peter iii.) and THE CREATION OF THE NEW HEAVENS AND THE NEW EARTH. Isa. li. 16; lv. 15—28. The remarkable union of these two is put before us by Isaiah lxvi. 22—24, and by our Lord, Mark ix. 47—49. After "the unclean spirits, like frogs, which come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet," have done their polluting work, and "gone forth to the kings of the earth and of the whole world," and the wicked have followed this evil voice—the result is to "gather them to the battle of the great day of God Almighty." When the seventh vial is poured out, it is said, "there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. And the great city was divided into three parts, and the

cities of the nations fell, and great Babylon came in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath." This subdues not however the wickedness of men; it is still declared that *they blasphemed God*, and then in the 19th chapter of Revelation we have their full overthrow. The images and figures and descriptions of this Gentile tribulation are some of the most awful passages in the prophetical writings. Isa. xxiv. xxxiv. lxiii. Mal. iv. 2 Peter iii. Rev. xiv. 19, 20; xix. Some of the particulars noticed in the sacred writings are these:—

THE RESTRAINTS NOW UPON THE WICKED WILL BE REMOVED. Popery, that man of sin, could not manifest itself because, as the Thessalonians knew, the Pagan Roman government hindered it; "Ye know what withholdeth, that he might be revealed in his time." In due time that Roman government was removed and the man of sin (whose type was Judas, the son of Simon, the son of perdition) opposed and exalted himself above all that is called God. But there is a farther withholding of evil; "he who now letteth will let, until he be taken out of the way," and then shall *that wicked*, or lawless one, the full-grown Antichrist, like Judas in his last stage, shew himself, and *be revealed* before his destruction. By the overthrow of governments, as in the reign of terror in France, the restraints on the wicked will be removed, and if other restraining influences be also withdrawn, we may easily suppose the enormous evils on every side that must then abound.

POPERY AS A SYSTEM OF RELIGION WILL BE STRIPPED BARE. "The ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and shall burn her with fire." Rev. xvii. 6. Thus Popery, as a system of iniquity, shall be manifested, and the powers of the earth shall really hate her. Much of this has had its beginning in the plundering of church property in many papal countries.

There will be A VISIBLE, SUDDEN, AND ENTIRE OVERTHROW OF THE SEAT OF THIS APOSTACY. Our Lord's prediction in Revelation is very plain. "Her plagues shall come in one day; death, and mourning, and famine, and she shall be burned with fire; for strong is the Lord that judgeth her. In one hour is thy judgment come. With violence shall that great city Babylon be thrown down, and shall be found no more at all." Rev. xviii. Infidelity may scoff at these statements. He who believes God's words will stand in awe of them; and such passages clearly show a violent and sudden visitation from heaven, on the head and seat of the apostacy. And no wonder infidels scoff beforehand, when even these judgments will not bring the kingdoms of this world to true repentance.

THE KINGDOMS OF THIS WORLD SHALL after this MAKE OPEN

WAR AGAINST OUR LORD CHRIST. The gatherings for the war seem already beginning to take place. The kings are gathered together by the "three unclean spirits which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty." Rev. xvi. 14. "These shall make war with the Lamb." Rev. xvii. 14. The war itself is described in the 19th chapter.

ALL THE ENEMIES OF CHRIST UNITE TOGETHER AGAINST HIM IN THIS LAST WAR. One passage may shew this. "I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army: and the beast was taken, and with him the false prophet."

Without entering into explanations of these predictions, the general aspect is sufficiently clear. They all shew a violent conflict and struggle yet to come, carried on by the enemies of our Lord against him and his people. The general tendency of all these predictions is clear, and their near approach to our times, must, to those who hold the Protestant interpretation of the Revelation, be manifest. THE FEARFUL ISSUE OF THESE CONFLICTS is an unparalleled vintage, "the great wine-press of the wrath of God," Rev. xiv. 18, and an unparalleled supper, "the supper of the great God," filling "all the fowls that fly in the midst of heaven," with the flesh of kings—captains—mighty men—"and all men both free and bond, both small and great." Rev. xix. 7, 8. After this comes THE MILLENNIUM. Rev. xx.

Such are the plain predictions of the word of God, as to the day of tribulation yet to come, and they are here stated that the reader may see the special reason in these days for seeking to bring men to a prepared state for trials; and that Protestants who hold the pure faith of Christ, may be ready for the peculiar difficulties of this time, and be fully blessed in them. Let us next consider,

THE SITUATION OF GOD'S CHILDREN IN THESE LAST TRIALS. There may probably be A SEALED CLASS (Compare Ezek. ix. and Rev. vii), remarkably and altogether preserved from these judgments, possibly by an early death, Isa. lvii. 1, 2, as Josiah, 2 Chron. xxxiv. 28.

It is clear that MANY OF GOD'S SERVANTS WILL BE SHARERS IN THE TRIALS. As Jeremiah, and Ezekiel, and Daniel shared the trials of the first captivity; as the first Christians, though preserved from the horrors of the siege of Jerusalem, had suffered much previously (1 Thess. ii. 14,) so we have reason to think that the church, represented by that of Philadelphia, while preserved, will yet pass through "the hour of temptation which shall come upon all the world, to try them that dwell upon the earth." It will be seen, by their burning lamps and readiness to go out to meet him, who are wise virgins and who are foolish. "Every man's work shall be made manifest, for the day

shall declare it, because it shall be revealed by fire, and the fire shall try every man's work, of what sort it is."

It is an awakening question put by our Lord, when he is speaking of the sufferings of his people under their last enemies, and that God will avenge them, "Nevertheless, when the Son of Man cometh, shall he find faith on the earth?" as if the triumph of the adversary, and the delay of God's judgment and their own sufferings were such as to stagger the faith of God's own elect. It is not however asserted that their faith shall fail, but it is put as a solemn caution and warning of the peculiarly aggravated nature of the temptation, and a quickening call to faith, whatever the trial may be, that we may hope against hope to the end. A similar question occurs Matt. xx. 22. See also Matt. xv. 24—27. Mark ix. 23.

But in these trials there will be SUCH A REFUGE AS WILL REALLY SHELTER THE PREPARED SERVANTS OF CHRIST FROM EVIL. This is often brought before us. In the midst of the last troubles, the disciples of Christ are directed to "lift up their heads, for their redemption draweth nigh." They can say, "God is our refuge and strength, a very present help in time of trouble." They are charged, "Come my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." Isa. xxvi. 20. They are assured, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation." And again: "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished."

But it is not merely a refuge and deliverance that will be provided; the tribulation itself will be A TIME OF UNSPEAKABLE AND SPECIAL ADVANTAGE TO THEM. In this great tribulation they "have washed their robes, and made them white in the blood of the Lamb." They who now watch and pray, will then "be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of Man." We are solemnly assured, not only that that day shall not overtake them as a thief, and that they are not appointed to wrath; but also that they are appointed "to obtain salvation by our Lord Jesus Christ." In the darkest part of the tribulation they are assured thus: "Ye shall have a song in the night, when a holy solemnity is kept, and gladness of heart as when one goeth with a pipe to come into the mountain of the Lord." Such promises intimate, not merely a preservation, but a season of peculiar holiness and solemn joy to God's children at this time; a season which rapidly ripens and prepares the saints for their rapture to glory, without that separation of the spirit from the body which has hitherto taken place in the death of believers in general.

The day of tribulation will be THE DAY OF LARGE CONVERSION TO CHRIST. It will give striking advantages to the saints, for manifesting the blessedness of true religion. We have many explicit statements that the time of these judgments will be the time of extended conversion of souls. The great multitude which no man can number, came out of it. Rev. vii. The last gatherings to the great supper are that the house may be filled. Luke xiv. 23. We are assured, "When thy judgments are in the earth, the inhabitants of the world shall learn righteousness." Isaiah xxvi. 9. The great harvest of the church, possibly in itself a time of trial, precedes the full vintage of wrath. Rev. xiv. Just after Daniel mentions this great tribulation (Dan. xii. 1), and the resurrection following it, he gives the most glowing of all the promises to those successful in labours for the spiritual good of others; "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever." This accords with that which he farther predicts: "They that understand among the people shall instruct many, yet they shall fall by the sword, and by flame, by captivity, and by spoil many days." Thus, as in the beginning, the blood of the martyrs is the seed of the church.

By the great difference of the effects of these troubles, THE DISTINCTION BETWEEN THE RIGHTEOUS AND THE WICKED SHALL BE MANIFEST. Now it is often difficult to ascertain the real character of men, and in distinguishing we often make mistakes; then it will be manifest as the sun at noon-day. Now we *call the proud happy;* then the day comes "that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be as stubble." Now men say, "What profit is it if we keep God's ordinances?" then those who have feared the Lord will be spared as his dear children; and be as *his jewels*, while the folly of the wicked "shall be manifest unto all men." And "men shall return, and discern between the righteous and the wicked; between him that serveth God and him that serveth him not."

The CHARACTER AND SITUATION OF THE WICKED UNDER THESE TRIALS, is also brought before us. There are those who will remain unconverted under these unequalled exhibitions of grace on the one hand, and judgment on the other. As Luther once said, "I believe it will come to pass, that the greater and clearer the light of the gospel is, the more wicked the world will be." Their character will become more and more desperately wicked (2 Tim. iii. 13), and this wickedness more manifest to all. Rev. xix. 19. Even now "after their hardness and impenitent hearts, they treasure up to themselves wrath against the day of wrath, and revelation of the righteous judgment of God." It appears clear that the tribulation of the seventh

vial serves to separate men into their respective classes, and not finally to destroy the wicked. When the great hail out of heaven falls upon the wicked, they do but "blaspheme God because of the plague of the hail." Rev. xvi. 21. It is the very mark of Antichrist, with his many followers, to "deny that Jesus is coming (ερχομενον) in the flesh." 2 John 7. Thus Pharaoh in Egypt grew more hardened with each successive judgment, till his last overthrow. They will go on to make war with the Lamb and his followers; and probably will reduce the people of Christ to such extremities, as to make, as we have noticed, their faith ready to fail and their hope to faint. Their continued impunity, and the prolonged absence of the Lord, produces entire unbelief of his return at all in the world (2 Peter iii. 4); and the excess of suffering, and the delay of divine vengeance on the wicked, causes despondency in God's people. Hence our Lord says, "Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh shall he find faith on the earth?" Luke xviii. 7, 8.

It is in this extremity of the church, I apprehend, and previous to the national conversion of Israel, that THE LORD DESCENDS FROM HEAVEN (1 Thess. iv. 16) and that the RESURRECTION, GATHERING, AND TRANSLATION OF THE SAINTS TAKES PLACE. The saints, whether brought to Christ from among Jews or Gentiles, the first fruits unto God and the Lamb, the faithful remnant according to the election of grace, are greatly blessed, prepared, and sanctified in the last tribulation, are CHANGED AND TRANSLATED, AND, WITH THOSE RAISED FROM THEIR GRAVES, ASCEND to the immediate presence of the Redeemer, and all are received to the heavenly state. The saints then are JUDGED ACCORDING TO THEIR WORKS, and have their lots assigned to them by their righteous Judge, in their blessed and heavenly kingdom. Dan. xii. 2, 3, 13. Matt. xxv. 33—40.

The earth for a season seems left wholly to the unconverted; the Jewish nation, not yet truly converted, but self-righteous (Isa. xvi.) and infidel, and the nominal church in its Laodicean state of wretched ignorance. After the first recovery of the wicked from their surprise at the translation of the saints, they, like the Egyptians, pursue their enmity; and especially manifest it towards the Jewish nation, in part restored to their own land. There are many predictions of this: see especially the last chapters of Isaiah and Zechariah, the 38th and 39th of Ezekiel, and the 19th chapter of Revelation.

These attempts issue in THE RETURN OF OUR LORD WITH ALL HIS SAINTS (Zech. xiv. 5. Jude xiv. 15. Rev. xix. 14.) to our earth. While the earth is covered with darkness, and gross darkness overspreads the nations, the true light returns to Sion; the conversion of

the Jewish nation, and the awful, and immediate, and everlasting punishment by fire of the living obstinately wicked, and their being "cast alive into a lake burning with fire and brimstone, to be tormented day and night, for ever and ever," follows upon this return. Rom. xi. 26. The conversion of the Jewish nation, and these direct judgments from God our Saviour on the wicked, end in that nation becoming a fuller blessing to the rest of the world, even than they have yet been. While some of the Gentiles, escaping, through the forbearance of God, out of these last judgments, are sent "to the nations afar off, that have not heard the fame of Jehovah, neither have seen his glory." Isaiah lxvi. 19. Thus "the nations of them which are saved shall walk in the light of the heavenly Jerusalem, and the kings of the earth bring their honour and glory unto it." The glorified saints reign in the MILLENNIAL KINGDOM with Christ; the last rebellion takes place; THE JUDGMENT OF THE DEAD, (Rev. xx. 12. Matt. xxv. 41—45,) not partakers of the first resurrection, succeeds; and then the glorified host *reign for ever and ever* over a renovated and righteous world. Rev. xxi. 1—5; xxii. 5.

Thus finally, God's righteousness and grace, and all his good and holy dealings with the sons of men will be made so clear that he will be fully justified, and glorified for ever by all creation, in a recovered world and perfected new heavens and a new earth.

Let us yet farther for a moment glance at THE GLORY OF THE RISEN CHURCH OF CHRIST. Who can describe this. "If eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him" (1 Cor. ii. 9), or them that "wait for him" (Isaiah lxiv. 4); and they are only revealed to us by his Spirit; what must be the blessedness and glory of a resurrection body, and a perfectly purified soul! What the blessedness of associating for ever only with those thus glorious, of sharing all their joys, and with them living always in that presence of our one Lord, where is fulness of joy! Who can tell what royalties we partake of in the heavenly kingdom, what priestly offices we are there honoured with, what the beauteous splendour of the heavenly Jerusalem is? What the Lord God giving light to his servants there shall be? Who can reach the height, or fathom the depth, or measure the length and breadth of the love of our Immanuel, and the glories of the mansions he is preparing for his faithful followers. See the promises made to the overcomers in the seven churches, how they are added one to another, till the overcomers are raised to the highest throne of Immanuel's glory. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

I do not wonder at the almost extravagant desire of martyrdom in

the early church, having full faith in these promises. The sufferings before us will restore this faith. To assist the reader's faith, let us consider SOME OF THE GREAT BENEFITS OF SUFFERING FOR THE TRUTH'S SAKE. Had we indeed only those words, "Blessed are they which are persecuted for righteousness' sake," we might be sure that our Lord would not mislead us. But he has strengthened our faith by more distinctly and fully shewing how they are blessed.

The PURIFYING EFFECTS of tribulation are often set before us. Thus the apostle Peter says, "If need be, ye are in heaviness through manifold temptations, that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory at the appearing of Jesus Christ." And the apostle Paul tells the Hebrews, "No chastening for the present seemeth to be joyous; nevertheless, afterwards it yieldeth the peaceable fruits of righteousness to them which are exercised thereby." Similar statements occur frequently in the Holy Scriptures. Thus our Saviour was perfected, and we are to be perfected in a similar manner. Luke vi. 40. The fellowship of his sufferings is needful, before we can be fully like him. Intense hatred of sin, and ardent love to God, and inward purity, are advanced most by sanctified afflictions. And how clearly are these things predicted by Daniel in the last days: "Many shall be purified, and made white, and tried, but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand." Dan. xii. 10.

The VAST USEFULNESS TO OTHERS of faithful sufferings, is evident in the past history of the Church. All its successes and triumphs have been thus attained. Our Saviour's sufferings preceded the numerous conversions to the early church; the apostolic sufferings and those of the first martyrs, preceded the establishment of religion in the Roman empire; the martyrdom of the witnesses before the Reformation, preceded their resurrection at the Reformation; the sufferings of the Reformers went before the establishment and enlargement of the Protestant churches. Men are generally blessed in the result as they have suffered for the truth, and few have been largely blessed without going through much suffering. Doubtless, then, the exceeding grace given to faithful Christians, keeping them from the hour of temptation (Rev. iii. 10), and delivering them out of it (2 Peter ii. 9), will be a large blessing to multitudes in that tribulation. Rev. vii. 14. And as we have the same intimations that there were those who repented during the progress of the deluge (1 Peter iii. 19), so may a countless multitude yet be brought to Christ through the fidelity given to suffering Christians in the last days.

THE NATIONAL BENEFITS connected with the sufferings of Christian ar very great. See what a candle Latimer and his brother

Ridley kindled in Britain by their sufferings! Which of the prophets, apostles and martyrs have not, by their sufferings, helped ultimately to preserve and spread vital godliness among some at least in their own country? Jerusalem would have been preserved from the Chaldean invasion if the Lord had found "a man to stand in the gap before him." Ten righteous men would have preserved Sodom. We know not how far it may please God BRITAIN may yet be spared in the last judgments, or raised out of them, greatly humbled and purified, through the faithfulness of British Christians, to the Lord Jesus Christ. How glorious an object is it for a Christian's aim, to be a national blessing in the highest sense to our beloved land! O may we covet this happiness, and attain it by fidelity to Christ!

THE GLORIFYING OF GOD'S GREAT NAME is a yet higher aim which is set before us as a duty in the trihulation to come. This was the first and ardent desire of the Redeemer in commencing his last prayer with his disciples, "Father, the hour is come, glorify thy Son, that thy Son also may glorify thee." This desire consoled and strengthened him in all that was before him—"Father, glorify thy name." We also are taught that in the last judgments, when the city of confusion is broken up, there shall be a remnant of whom it is predicted, "they shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea. Wherefore glorify ye the Lord in the fires, even the name of the God of the Israel in the isles of the sea." How greatly was God glorified in Shadrach, Meshec and Abednego, and their unflinching boldness before Nebuchadnezzar, and then in their wonderful preservation; in Daniel's faithfulness to his God and his deliverance in the lion's den; in Peter's boldness before the council, and sufferings for the truth, and God's protection and deliverance; in Luther's firmness at Worms, and in the martyrdoms of the Reformation! Let God's glory be dearer to us than life itself. And in nothing is God's glory more exhihited than in the faith, patience, peace, love, and holy triumph of his people over the sharpest sufferings. It shews so clearly the truth of his gospel and the excellence of his grace in supporting a feeble creature like man, as to compel the attention of the world and win many a precious soul to Christ. It is such an honouring of the truth of his word against all the terrors of the world, the flesh and the devil, such a seeing of him that is invisible, as utterly confounds all the devices of Satan and the short-sighted wisdom of men of this world. The tide of triumphant wickedness is resisted and turned entirely hack by the stability of the faith of suffering Christians.

OUR FINAL BLESSEDNESS AND GLORY ARE AUGMENTED THROUGH SUFFERINGS FOR THE TRUTH. What is the grand theme of the rapturous Hallelujahs ahove? The sufferings of the Lamh—"Worthy

is the Lamb that was slain." What is it that obtains the great reward in heaven? Suffering most for his sake below—"Blessed are ye that weep now, for ye shall laugh. Blessed are ye when men shall hate you and when they shall separate you from their company, and shall reproach you and cast out your name as evil, for the Son of man's sake; rejoice ye in that day and leap for joy, for behold your reward is great in heaven." What works out for us "the more exceeding and eternal weight of glory?" Is it not "our light affliction which is but for a moment?" The prosperity of the wicked over the righteous, which now so pains us, is short and only just precedes their fall. The woman is last seen "drunken with the blood of the saints," before it is divinely determined "how much she hath glorified herself and lived deliciously, so much torment and sorrow give her." The saints crying under the altar are quieted by this remarkable direction, "That they should rest yet for a little season, until their fellow-servants also and their brethren that should be killed as they were should be fulfilled;" and then are they glorified together. See Heb. xi. 40. "If we suffer, we shall also reign with him." Look at all the promises; they are made to the victors in the battle, and "they overcome the accuser of the brethren, by the blood of the Lamb and by the word of their testimony, and they loved not their lives unto death." See how all the worthies enumerated in the 11th of Hebrews attained their glory, and then observe Jesus the Author and Finisher of our faith crowning the whole, and enduring the cross, that he might enter his joy.

Thus the cross is the way to the crown; affliction is the path to glory. This made Paul, looking forward to his future rejoicing, triumphantly testify, "Yea, and if I be offered (or poured out) upon the service and sacrifice of your faith, I joy and rejoice with you all." Let me then stir up my own heart and yours, Christian reader, every where now to prepare for the cross, not as something that we cannot escape, but as a gracious appointment of privilege and eternal gain. What shall we look back upon hereafter with most joy? Upon this, that by the grace of God we were enabled to make sacrifices of things seen for the sake of things unseen, that we walked not by sight but by faith, that we endured hardness and sufferings for Christ, and so were made blessings to our fellow-men, brought many sons to glory, and were fully ripened for that glory.

The full blessedness of all creation follows the glory of the church; "the new heavens and the new earth wherein dwelleth righteousness" is the result of God's loving-kindness to men, and "the earnest expectation of the creation waiteth for the manifestation of the sons of God."

Such are the happy effects of sufferings for the truth. We will

conclude with some PRACTICAL LESSONS to be drawn from this subject.

ARM YOURSELVES WITH THE MIND OF CHRIST about suffering. To be like him is the glory of a Christian. He foresaw with perfect distinctness and foreknowledge all the bitter cup which he had to taste. He knew his sorrows beforehand, far more distinctly than we can possibly know any sufferings through which we have to go, and yet he withheld not himself from his overwhelming baptism, and was only straitened till it was accomplished. Amidst all temptations, from friends and from foes, from the world and the devil, and from those infirmities of our nature, with the feeling of which he was touched,—look at the invincible firmness, patience, meekness, gentleness, love and faithfulness of our divine Lord. Truly we must look much to Jesus, if we would be armed with his mind. He will give us his Spirit; he will strengthen us with his grace. He will impart to us his mind.

BE FARTHER STRENGTHENED BY THE PAST EXPERIENCE OF ALL GOD'S CHILDREN. Suffering for the truth, from the time of righteous Abel, has ever been the way by which God has led his people to final triumph and to full blessedness. Thus St. James (v. 1—11.), speaking of the trials of God's servants in the last days says, "Take, my brethren, the prophets who have spoken in the name of the Lord for an example of suffering affliction and of patience. Behold we count them happy which endure." Their faithfulness in speaking in the name of the Lord brought to them all their affliction, but thence came all their glory. 2 Cor. iv. 17. It is the meek and holy spirit of a believer joined with his unflinching confession of the truth that disquiets the conscience of sinners and provokes their wrath; for it interferes with the easy enjoyment of all the lusts of this world. Nor will the meekness of Moses, the tenderness of Jeremiah, the wisdom of Paul, and the combination of every grace and perfection in our Lord Jesus, screen the faithful servant of the most High from this enmity. But the more the world hates us for fidelity to God's truth, the more the Lord himself loves us and will honour us, so that great shall be our reward in heaven.

NOW GATHER SCRIPTURAL TRUTH that may be as oil in our lamps FOR THE DAY OF NECESSITY. A man unacquainted with all that God has foretold in his word, of events yet to come, and expecting things only to go on as they have done, must be taken unawares by them (Luke xxi. 34), and so wholly unprepared. While he who has attended to God's warnings and treasured up all his gracious statements of what is yet to take place, will not be taken by surprize, but will be found ready and provided against the evil day. The prepared Christian, who remembers what Christ has beforehand told him, will

be able, amidst all the unusual shakings and convulsions of that day, and the terrors of his fellow-men, to lift up his head. He knows the end of the Lord, he sees his redemption and that of the whole earth approaching, and with this hope he can be full of confidence, peace and joy.

CHEERFULLY ENDURE THE PRESENT CROSS TO BE TAKEN UP FOR THE TRUTH. After St. Paul had expressed, in the last epistle which he wrote, his tender attachment to Timothy, he thus exhorts him: "Be thou partaker of the afflictions of the gospel, according to the power of God," shewing him his privilege and his strength for it. There is each day some sacrifice of ease and inclination to be made, some restraint to be put upon appetite and the love of pleasure, some mortification of our high-mindedness, something disagreeable to flesh and blood to be endured, something laborious and toilsome to be effected, by acting on Christian principles. By faithfulness in these things, we shall become inured and habituated to greater trials, and so meet with a larger blessing. *I die daily*, was the experience of one of the noblest sufferers in the school of Christ. That this is our only safe course is clear from the plain direction of our Lord, "If any man will come after me, let him deny himself, and take up his cross daily and follow me." It is easy to think that we may be firm and valiant for the truth in a great trial, and yet neglect present self-sacrifice; but the best means of being firm then, is by now beginning a course of firmness and self-denial and self-restraint. Observe how the self-denial of Daniel and his companions in private preceded their public boldness and firmness in standing for the truth. Compare Daniel i. with iii. and v.

ASK FOR GRACE TO BE BOLD IN THE CONFESSION OF TRUTH. This did the apostles, and they were heard. Acts iv. 29. True it is, this boldness will expose us to ridicule and bitter hatred of evil men; true it is, even Christians may blame us, and they of our own household think we carry matters much too far; true it is we may have thereby to suffer and be shamefully entreated, even though we had the wisdom, love and humility of Paul; yet still let us be "bold in our God, to speak the gospel of God, with much contention." Oh how great a grace is given to a Christian, when he is enabled to look off the praise of man as a small thing, and one to be despised, when put in competition with the praise of God; and with large love to all, with humility, and patience, and simplicity of mind to seek only God's approval. This will give us real boldness, as it did to Peter and John before all the rulers of the Jews, (Acts iv. 13, 19.) and so make us large blessings to his church. The hope of the Redeemer's return is peculiarly calculated to embolden and strengthen even the timid and weak believer faithfully to confess present and needful truth.

BE WATCHFUL. How often is this direction given by our Lord, in the gospel, with reference to these days! and it is repeated from heaven as specially applicable to this very period. Rev. iii. 2; xvi. 15. Let us take care then that our garments are not defiled. Errors and heresies abound on every side. The three unclean spirits are all abroad, seeking to gather men into the armies that war against the Lamb: Jesuits, Revolutionists and Infidels shew to enlightened Christians whose they are and to whom they belong. Many have been defiled, and when once the defilement is received how difficult is the removal? "Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." This is the special charge and watchword of the Christian army for this season. But not only have we to watch against errors, and temptations, and sins, but to watch for every opportunity of glorifying God and benefiting men, seizing promptly each occasion of doing good. And above all, we have to watch and wait for the coming of the Redeemer,—"Watch therefore, for ye know not what hour your Lord doth come." Happy those wise Christians to whom this is a blessed hope, for which they are looking; to whom he comes as the expected Bridegroom, and then they enter with him to the marriage.

BE DILIGENT IN SEEKING TO SAVE SOULS. The words of our Saviour should especially now be our purpose and guide day by day. "I must work the works of him that sent me, while it is day; the night cometh when no man can work. As long as I am in the world, I am the light of the world." Soon the present opportunities of spreading divine truth, freedom and liberty of action, and means of reaching all quarters of the earth, as far as regards the exertions of the children of God, may be greatly impeded or wholly taken from us. Soon we may be despoiled of the many advantages we now have for doing good to the bodies and souls of men: but if we now scatter the seed, it may be harrowed in, even in those days, and ultimately bring a glorious harvest, in which we shall for ever rejoice. "He that winneth souls is wise." Let this be the wisdom which we choose and prefer.

HOWEVER TRIED, BE FAITHFUL, IN THE ASSURED HOPE OF VICTORY AT THE END. If in the last appearance of the harlot, she is "drunken with the blood of the saints;" if the great "war with the Lamb" is yet to take place; if the saints are to be "made white, purified and tried:" if "the elect are to cry day and night" before they are avenged, we may justly anticipate great temptations to unfaithfulness. Let us think of these things beforehand, that when they really come, being ready, we may stand, and "having done all, still stand." Let the cheering promise "Be thou faithful unto death and I will give thee a crown of life," animate us in the darkest hours.

To have nothing but love in our hearts and our lives to our fellow-men, even to those who hate us most, and yet for this to endure unto a bloody death, striving against sin, (Heb. xii.) here indeed we are conformed to Christ; and if it be the hardest, yet it is the shortest path to highest blessedness and glory, and that for ever.

And that you may choose and delight in this way, we say in the close of all—BE ANIMATED BY THE BRIGHT HOPE OF A GLORIOUS AND EVERLASTING REDEMPTION. This is what the whole creation is waiting for. All the exhibitions of evil in our world will, through the wonder-working mercy of our God, be overruled to this end. In what a glowing strain, hoping for this, the apostle says, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall he revealed in us; for the earnest expectation of the creature waiteth for the manifestations of the sons of God." The apostle proceeds to declare the groans and travail of all creation, and even of the sons of God waiting for their redemption. Well may it be so, for how great are the glories of that redemption! The recovery of all creation from its ruin through sin; the earth, and the creatures on it delivered from the curse; (Rom. viii. 19—22,) the resurrection of the body from the grave, and the deliverance of the soul from all bondage and taint of sin, and its perfected likeness to God; the will of God done on earth as it is in heaven, his kingdom come, his name every where hallowed, and his reigning in his glory; these are some parts of this redemption. "There shall be no more curse, but the throne of God and the Lamb shall be in it, and his servants shall serve him, and they shall see his face, and his name shall be in their foreheads. And there shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever." O how well was it for Enoch that he walked with God, and for Noah that he was a preacher of righteousness; for Abraham that he went into a strange land and withheld not his only son; for David that he was bold, trusting only in the name of Jehovah to contend with Goliah, and became the man after God's own heart; for Daniel, that he was cast into the lion's den; for Peter, that he followed the Lord in his sufferings; for Paul, that he, for the truth, went through unequalled afflictions, and for John, that he was the companion of the faithful in their tribulation! O happy confessors, martyrs, fathers, reformers, and sufferers in every age, who, enduring all evils for Christ, through much tribulation have entered the kingdom of heaven! How much better all their momentary sufferings issuing in such an everlasting glory, than this world's highest transitory gains, and pleasures, and honours, which do but end in shame and everlasting contempt.

Is there any reader of these lines, who slights all such scriptural

truths as have been now set before him, I would not leave him without one more solemn warning of God; "The time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Peter iv. 17, 18. May the Lord himself apply these words to your conscience, and bring you into the number of his own believing and saved people! Whatever be our present difficulties, sacrifices, dangers, weakness and temptations—"Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel." Numb. x. 29.

Christian reader, place these things before your mind. Look not at the things seen, but at the things unseen. Come to some fixed determination in the strength of grace to be the Lord's only. Let us follow our Protestant fathers, in the part of the war now left to us, and if need be, by suffering, let us achieve the victory both for our church, our country and our world; the full blessedness of which will only be known and enjoyed in that "new heaven and new earth wherein dwelleth righteousness."

EDWARD BICKERSTETH.

Watton Rectory, Herts,
March 24, 1840.

IV.

TESTIMONY OF THE EARLY FATHERS OF THE CHURCH TO THE FUTURE KINGDOM OF CHRIST AT JERUSALEM.

THOUGH the author has abstained from giving human authority in the body of this work, yet it may be interesting to some readers to have the following short account of the sentiments of the early Fathers, which was gathered by Dr. Whitby and published in his anonymous "Treatise on Traditions." Part i. p. 73—79. 4to. 1688. It is remarkable that Dr. Whitby, who was among the first, if not the first, to introduce into the Protestant churches the idea of a spiritual millennium *yet unfulfilled*, should have taken occasion, in answering the Roman doctrine of Tradition, in order to show their inconsistency, to bring forward such a strong, accumulated, and decided testimony of the early Fathers to the personal reign of Christ, though against his own views of a merely spiritual millennium. It

is not given here as a proof of the doctrine, for we want no traditions of men to prove scriptural doctrines; they being ever clearer in the scriptures themselves; but as an evidence of its not being the novelty which some think it, but the old path which they profess to follow. The superior light of scripture to all human traditions and expositions, Luther most fully manifested in his reply to the bull of Leo X., a translation of which the author has given in the eighteenth edition of the Scripture Help.

Mr. Greswell has, in his Exposition of the Parables, vol. i. p. 273—485, given some farther early traditions in favour of this doctrine. The whole testimony is not an unfair specimen of the nature of the light which tradition gives. It originates no truth; its own light is feeble and uncertain, but it hands down and perpetuates to us God's own inspired truth in his written word. God himself, by his own Spirit indeed, from age to age, gives his servants greater insight into his truth. Blessed be his name, the knowledge of his church has on the whole been a growing knowledge, and the testimony to truth in its fulness larger from age to age.

A merely spiritual millennium, supposed to have begun with Constantine, was for many ages a common opinion among Christians. It was a convenient doctrine for Popery; the papal doctrine of the invocation of the saints being, by the Council of Trent, founded on the idea of the saints now reigning. Yet probably the theory of a merely spiritual millennium, either past or to come, was not without its use, in separating men's minds from that carnal idea of the millennium, to which some of the expressions of the Fathers had led. O how blessed is the truth that the great Head of the church now has, and from the beginning had all power! And "he shall not fail nor be discouraged, till he have set judgment on the earth, and the isles shall wait for his law."

Dr. Whitby's account of the testimony of the early Fathers is as follows:—

"The doctrine of the millennium, or the reign of saints on earth a thousand years, is now rejected by all Roman Catholics, and by the greatest part of Protestants, and yet it passed among the best of Christians, for two hundred and fifty years, for a tradition *apostolical*, and as such is delivered by many Fathers of the second and third century, who speak of it as the tradition of our Lord and his apostles, and of all the ancients that lived before them, who tell us the very words in which it was delivered, the scriptures which were then so interpreted, and say, that it was held by all Christians that were *exactly orthodox*.

"I. This is delivered by the Fathers of the second and third centuries as a tradition received from the mouth of Christ and his

apostles. Eusebius confesses, that Papias declared it to be the doctrine of our Saviour, handed down to him *by unwritten tradition*. Lib. iii. cap. 39. Now of this Papias (Lib. v. cap. 33), Irenæus says that he was an hearer of St. John, the author of the Revelation. He himself professes that he only followed those who taught the truth, and who related "the commands given by Christ himself, and coming from the truth itself." That he received "the words of the apostles from those who followed them," or conversed with them; and only writ the things "he had well learned and well remembered." Eusebius (H. Ecc. lib. iii. cap. 29) moreover adds, that his relation touching the tradition of the millennium prevailed "with most of the clergy that lived after him to entertain it." Justin Martyr (Dial. cum Tryph, p. 308), speaking of the same doctrine, premises, that he chose not to follow the doctrine of men, but of God, and the doctrines delivered by him. And then he adds, that "there was a man among them named John, one of Christ's twelve apostles, who, in his Revelations, had foretold that the faithful *should* reign with Christ a thousand years in Jerusalem, and that our Lord Christ said the same thing." Irenæus (lib. v. cap. 33), adds, that "the seniors who saw St. John the disciple of our Lord, remembered how they had heard him say, that he had heard our Lord Christ teach this doctrine:" and then he repeats the very words in which Christ taught this, and tells us that he had them also from Papias the friend of Polycarp, adding (cap. 36.) that "this, according to the seniors, the disciples of the apostles, is the ordinance and the appointment concerning those that shall be saved;" and that our Lord taught this when he promised to drink new wine with his disciples in the kingdom of God; and St. Paul, when he said that the creation should be freed from the bondage of corruption into the liberty of the sons of God. As for the kingdom promised to us after the resurrection for a thousand years,—Ezekiel knew it, says Tertullian; the apostle John saw it; and the new word of prophecy, which we believe, gives testimony of it. Adv. Marcion, lib. iii. cap. 24. And if Gelasius Cyzicenus may be credited, this was the doctrine delivered by the Nicene Council in these words—"We expect new heavens and new earth, according to the scriptures, at the appearance of the kingdom of our great God and Saviour Jesus Christ; and then, as Daniel saith, the saints of the Most High shall receive a kingdom, and the earth shall be pure and holy; which David, by the eye of faith foreseeing, says, "I believe to see the goodness of the Lord in the land of the living;" and the son of David, "Blessed are the meek, for they shall inherit the earth." These things we have established from the Ecclesiastical Constitutions, most diligently framed by the holy fathers." Hist. Conc. Nic. lib. ii. cap. 30.

"II. They speak of this, not as a probable opinion, but as a thing

which they were certainly assured of. "We know," says Justin Martyr, "the resurrection of the flesh, and the thousand years in Jerusalem." Dial. cum Tryph. p. 307. "The benediction doth without contradiction belong to the times of the kingdom," says Irenæus, Lib. v. cap. 33. And again, "These promises do most manifestly signify the banquet of the creation, which God has promised to give them in the kingdom of the just" (cap. 34); and a third time (cap. 35.) "These and other things are without controversy spoken as things which are to happen in the resurrection of the just."

"III. They confidently cite, as plain assertors of this doctrine, the prophets of the Old Testament, and the sayings of our Lord and his apostles in the New. This thousand years, says Justin Martyr, the prophets, Esaias, and Ezekiel, and others, do confess, Esaias manifestly declares, says Irenæus (lib. v. c. 34), that there shall he such joy in the resurrection of the just. Ezekiel saith the same thing, and so doth Daniel. The testimonies of the prophets touching this matter are so many, says Lactantius (lib. vii. cap. 26), that it would be infinite to collect them. That our Lord referred to it when he promised that the meek should inherit the earth, is the assertion of Irenæus (lih. v. cap. 32), and the forementioned testimony of the Nicene Council; and also when he said, "Thou shalt he recompensed at the resurrection of the just," says the same Irenæus (cap. 33); and when he promised to them who left lands, houses, parents, hrethren, and children for his sake, that they should have an hundred fold now in this life. So Irenæus (lib. v. cap. 33), and St. Cyprian, when he said to his disciples, "I will not henceforth drink of the fruit of the vine, till I drink it new with you in my Father's kingdom." When to that question of St. Peter's, "We have left all and followed thee, what shall we have?"—he answers, In the new and second state, the resurrection of the just, "when the Son of Man sitteth on the throne of his glory, you also shall sit upon twelve thrones, judging the twelve trihes of Israel." Hieron. in Matt. xix. 27. And when, having corrected their mistakes about this matter, he adds, "Ye are they that have continued with me in my temptation, and I appoint to you a kingdom, as my Father hath appointed to me; that you may eat and drink with me in my kingdom." This, saith Justin Martyr (p. 312), is the mystery of our regeneration.

"They cite to the same purpose that testimony of St. Paul (Rom. viii. 21), saying, that the creature shall he delivered from the hondage of corruption into the glorious liberty of the sons of God; which liherty is in the next verse styled the redemption of the hody, from that death to which it was subject, through the disobedience of Adam, and with which will he also a redemption of the creature from that curse which the earth suffered for his sake. Iren. lih. v. cap. 32, 34.

They cite to the same purpose that passage of St. Peter, who saith, "One day is with the Lord as a thousand years, and a thousand years as one day." And this we know, says Justin Martyr (p. 308), that these words do relate to the millennium. Again, when Esaias says, we look for new heavens and new earth, he meant, says Justin, in the promise of the millennium. These things, says Irenæus, are without controversy spoken of the resurrection, in which the just shall reign on earth. Lib. v. cap. 35.

"Lastly, as for the author of the Revelation, they all with one consent declare he speaks expressly of it; and indeed he seems to do it so expressly, that when in the third century some Christians began to dislike this opinion, they began also to question the authority of this book, which was never before doubted of by any Christian.

"Fourthly. These fathers expressly teach that this doctrine of the millennium was denied chiefly by heretics, and such as were deceived by them. (Lib. 5. cap. 32.) Thus Irenæus, in the preface of his discourse on this subject, saith he found it necessary to speak thereof, because some men's opinions were perverted by the speeches of the heretics, and they understood not the appointment of God; and the mystery of the resurrection of the just, and of the kingdom. (Lib. 5. cap. 31.) And again he says, "that some of those who are thought to have believed aright, do go beyond the order of the promotion of the just, and know not the methods of their training up,—or being exercised to incorruption, having in themselves heretical senses (of this matter). For the heretics, despising the formation of God (i. e, the body framed by him) and not receiving the salvation of their flesh. (or not believing that it shall be saved,) say, that as soon as they are dead, they transcend the heavens, and the Maker of them, and go to that mother or father which they have feigned to themselves; they therefore who reject, as much as in them lies, all resurrection of the flesh, what wonder is it that they know not the order of the resurrection?" This order, with the method by which we are exercised to incorruption and the enjoyment of God, he afterwards declares to be this, (cap 32,) "that our first resurrection is the beginning of incorruption, by living in which kingdom they who are worthy so to do, by little and little do accustom themselves to enjoy God. And that the just man thus raised (cap. 35,) shall truly exercise or fit himself for incorruptibility, and increase and flourish in the times of that kingdom, that he may be made capable of the glory of the Father." And a third time (cap. 36,) that man being renewed and making such progress to incorruption that he cannot now wax old—then they who are worthy shall ascend to heaven."

"Justin Martyr being asked by Trypho whether he believed that

Jerusalem should he rebuilt, and the Christians should be gathered together there with Christ, and the patriarchs and the prophets, answers thus: "I have before confessed unto thee that I and many others are of this judgment;" adding, that he therefore embraced this doctrine, because he chose not to follow men or their doctrines, but God; and telling Trypho, that if the Jews had met with any who did not confess this, hut blasphemed the God of Ahraham, Isaac, and Jacob, he was not to esteem them Christians, though they were called Christian. For I and all Christians that are entirely orthodox, do know there will be a resurrection of the flesh, and a thousand years in Jerusalem, built, adorned, and enlarged, as the prophets Ezekiel, Esaias, and others have confessed." Now, hy comparing of these words with what before was spoken by him of the Gnostics, and the following hranches of that heresy, the Marcionites, the Valentinians, Basilidians, and Saturnilians, it will be evident that Justin Martyr speaks here especially of them. For,

"1. There you will find him saying of those heretics, that they taught men to hlaspheme the God of Abraham, Isaac, and Jacob. And here, that some of them who did not own the millennium were men who dared to blaspheme the God of Ahraham, Isaac, and Jacob.

"2. There you will find them expressly styled the Marcionites, Valentinians, Basilidians, and Saturnilians: here you will find them generally described by this character, that they say there is no resurrection of the dead; but that as soon as they die their souls were received into heaven, as Irenæus hefore noted of those deniers of the millennium, and as is certainly true of all the heretics here mentioned; for the Marcionites denied the resurrection of the flesh, and held, that the soul only should be saved. Basilides denied the resurrection of the flesh. (Danæus in Aug. de Heres. c. xxii. f. 100. h.) The Saturnilians said, that there would he no resurrection of the flesh, because the hody would not be saved. The Valentinians denied the resurrection of the flesh, saying, that our souls only, not our bodies, were redeemed hy Christ. (Dan. ibid. c. 4, f. 60 b. Ibid. cap. 11, f. 79 a.) Moreover, he promises to write a book against these deniers of the millennium, which, what it should he, except his book against heresy in general, or against Marcion in particular, I do not know.

"3. There he declares, that true Christians did in nothing communicate with these men, as knowing they were Atheists, (i. e. wicked) ungodly and unjust; and here he forbids Trypho to account them Christians, saying they no more deserved that name, than the Sadducees, and other heretics among the Israelites, deserved the name of *Jews*. Now let it he considered.

"1. That this doctrine was owned in the first ages of the church

by the greatest number of the Christian clergy, as is confessed by Euscbius, that by the confession of St. Jerome, many ecclesiastical men and martyrs had asserted it before his time, (H. Eccle. l. 3. c. 39—in Jer. 19.) and that even in his days it was the doctrine, which a great multitude of Christians followed, (Proem. in lib. 18, Com. in Esa.) that it was received not only in the eastern parts of the church by Papias, Justin, Irenæus, Nepos, Apollinarius, Methodius, but also in the west and south by Tertullian, Cyprian, Victorinus, Lactantius, and Severus, and, if we may credit Gelasius Cyzicenus, by the first Nicene Council.

" 2. That these men taught this doctrine, not as doctors only, but as witnesses of the tradition which they had received from Christ and his apostles, and which was taught them by the elders, the disciples of Christ, which pass among the Romanists for authentic works of apostolical tradition.

" 3. That they pretend to ground it upon numerous and manifest testimonies both of the Old and New Testament, and speak of them as texts which would admit no other meaning, and which they knew to have this meaning; and then let any Romanists shew anything of a like nature for any article pretended by the church of Rome to be derived from tradition to them."

V.

SUBJECTS FOR LECTURES ON THE RESTORATION OF ISRAEL, SUGGESTED BY A FRIEND.

	OLD TESTAMENT LIST.		NEW TESTAMENT LIST.
1.	Isa. lx. 20, 21.—Israel's conversion.	1.	Rom. xi. 26.—Israel's national conversion.
2.	Jer. xxxi. 35—37.—Unchangeableness of Israel's nationality.	2.	Acts ii. 39.—Israel's present right to gospel promises.
3.	Ezek. xxxvii. 21, 22.—Restoration of the kingdom of Israel.	3.	Acts i. 6, 7.—Restoration of the kingdom to Israel.
4.	Dan. xii. 1.—Time of trouble, and interposition of Christ.	4.	Matt. xvii. 11.—Return of Elijah.
5.	Mal. iv. 4—6.—Return of Elijah.	5.	Matt. xxiii. 39, or Acts iii. 19—21.—The condition on which the Lord's return to Israel depends.

6. Jer. iii. 14—15.—A church gathered at Jerusalem, before the national conversion.
7. Ezek. xx. 38.—Troubles which the unbelieving portion of the nation must undergo.
8. Jer. xxxi. 31—34.—New covenant with Israel.
9. Zech. xiv. 16.—Jerusalem the religious metropolis of the world.
10. Zech. xiv. 9.—The government of the world a theocracy.
11. Isa. lxii. 10—12.—The means to hasten the coming of the day of Christ.
12. Habak. ii. 3.—The duty of faithful expectation;
or,
Isa. xxv. 9.—The joy of Christ's people at his approach.

6. Luke i. 31—33.—Christ's possession of the throne of David.
7. Luke xxii. 29—30.—The apostles rulers over the twelve tribes of Israel.
8. Luke xxi. 28.—The signs of Christ's coming.
9. Matt. xxiv. 15.—The general preaching of the gospel.
10. 2 Peter iii. 3, 4.—The character of the last days.
11. Matt. xxiv. 44.—The suddenness of Christ's advent.
12. Heb. ix. 28.—The blessedness of those who wait for him.

ANOTHER COURSE OF LECTURES ON THE SCRIPTURAL CLAIMS OF THE PEOPLE OF ISRAEL, SUGGESTED BY A FRIEND.

1. The importance of the subject in its bearing on the Divine glory, the present duty and future hopes of the church, and the spiritual welfare of the Christian. Psalm cxxii. 6—9.
2. The literal interpretation of prophecy; its historical warrant, true limits, and spiritual character, with remarks on figurative language, symbolic prophecies, aad analogical applications. Luke xxiv. 25, or Hab. ii. 2, or Isaiah ii. 5. Compare 1—4.
3. The covenant with Abraham, its distinct parts, its past earnests, present continuance, and completed fulness in the glory of Israel. Gen. xviii. 7, 8, or xxii. 15—18, or Micah vii. 20, Luke i. 54, 55.
4. The covenant with David, its typical earnests, temporary suspension since the first captivity, and its accomplishment in Christ's visible kingdom. Jer. xxiii. 5—8. Psalm cxxxii. 11—14.
5. The first restoration from Babylon, partial, temporary, a reviving in bondage, its special design, and contrast with the promised glory. Neh. ix. 36—38.

6. The new covenant in its bearing on the prospects of Israel, sealed by Messiah's death; the conditional promises assured by his sacrifice to his people Israel. Rom. xv. 8, or Jer. xxxi. 31—37.
7. The present dispersion of Judah, a moral warning to the Gentiles, a fulfilment of literal prophecies, a sure pledge of their final return. Rom. xi. 11, 12.
8. The miraculous nature of God's dealings with Israel, and its bearing upon their future prospects. Micah vii. 15, Psalm cxlvii. 20.
9. The restoration and conversion of Judah. Isaiah xi. 11—16.
10. The restoration and conversion of Israel. Hosea iii. 4, 5.
11. Jerusalem, its past history and promised glory. Matt. v. 35; xxiii. 37—39. Psalm cxxxii. 13, 14.
12. The signs of Israel's approaching redemption. Ps. cii. 13—15.
13. The coming of the Messiah and its connection with Israel's glory. Acts iii. 19, 20, (compare original.) Zech. ii. 10, 11; xiv. 4—9.
14. The practical lessons to the Gentile churches. 2 Peter iii. 13, 14. Rom. xi. 19—25.

POSTSCRIPT.

The Author has pleasure in referring to a work that has only just been published, and come under his notice; "Isaiah unfulfilled; being an exposition of the Prophet, with new version and critical notices: by the Rev. R. Govett, Junr." He has not had time minutely to examine it, but he is thankful to see the attention of able students of Scripture directed to the yet unfulfilled prophecies of Isaiah, and sees much in this work in accordance with his own views. Mr. Govett states his "endeavour to be to point out, where the prophecies resembled in the main the state of Jerusalem and Judea in the days they were delivered; next the points in which they obtained a partial completion at the first Advent of the Saviour; and still more fully to explain those prophecies which yet expect their complete developement in the times preceding, attending, and succeeding his return."

June 16, 1841.

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